

*John*  
**A BRIEF**

*and piththe* sum of the  
christian faith, made in forme  
of a confelsion, with a confutation  
of all such superstitious er-  
rours, as are contrary there-  
vnto. Made by Theodore  
de Beze.

Translated out of Frenche  
by R. F.

*Imprinted at Lon-*  
don in Fleetstreete, by  
William How, dwellinge  
ouer Temple barre.

*Soli deo honor et gloria*



# The principall

poinctes treated in this  
confession.

The first poinct of the vnity and  
trinitie of God.

ij. Of the Father.

iiij. Of the Sonne.

iiij. Of the holy Ghost.

v. Of the Church.

vi. Of the last Iudgement.

vij. A comparison betwene the  
doctrine of the Papistes and  
these of the holyc Catholike  
Church.



To the right hono-

rable and vertuous lord, the Lord

Hastings Earll of Huntington. &c.

Robert Fyll Wishech longe lyfe

with increase of hono<sup>r</sup>

in the feare of God

Amen.



Having redde ouer  
this work (right ho-  
norable) printed in  
the Frenche tounge,  
and also knowing the aucthor, &  
being somewhat acquainted with  
him, who for his singular godlye  
learning, knowledge, and conuers-  
sation, is esteemed of those that be  
godly, for a precious pearle sent  
amongest vs from god in this our  
troublesome age: I thought it my  
duety to put it forth into the eng-  
lish

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lish



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lishetonge, that those my native  
countrie men which do not vnder-  
stand the frenche might be parta-  
kers of the fruite of so godlye a  
worke in Englishe. And also  
haue as it were a weapon in hand,  
to defend themselves against the  
ministers of Sathan, who be euer  
ready to cauill against the truth,  
more readye to put men in doubt,  
then to establishe them in the true  
christian faith. The true vnder-  
standing of our beleife is the pure  
gift of god, and among his gifts  
the chiefest. Beleife with know-  
ledge of gods word, ordereth the  
mind, gouerneth the body, direc-  
teth all our workes and affaires,  
teaching what we ought to do, &  
what

## Dedicatorie.

What to leaue vndone, without  
which neither can kinge, lord, nor  
subiect, wel order themselues, nor  
those things that be committed  
to their charge. Now if wee es-  
teeme other things to be of va-  
lew and can praise them, your ho-  
nour knoweth, that the knowlege  
of true beleue grounded vpon gods  
worde, doth so farre excell al o-  
ther things, as heauenly treasures  
excel the comodities of the earth.  
And this is moste profitable to  
Kings, Dukes, Earls, & lords,  
(as appeareth in the .2. Psalme,  
Deutero. 17. chap. and Esaie.  
49. cha. where they be named the  
nurces of religion) and vnto al o-  
ther degrees spirituall or tempo-

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fall. And vaine are al mē which  
knowe not this truely. And S.  
Paule said because it seemed not  
good to thē to haue the knowledge  
of gods word, he gaue thē vp in  
to a lewd mind, and to all vnclen-  
nes. For if god be the lighte, such  
as know him not stamble in darkes-  
nes. If he bee the onely waye, the  
ignorant do straye. If he be the  
truth, they that knowe him not be  
deceiued. If he onely be good, all  
good things must be borrowed and  
craued of him alone. If al know-  
ledge and learning be his, we must  
be gods scholars, if he be life, not  
to know him is eternal death. For  
it is writtē this is eternall life, to  
knowe Iesus Christe whom thou  
hast

hast sent to be very god. But this  
 knowlege must we haue & learne  
 in the scriptures, as Saint Paule  
 saith, the scripture is profitable  
 to teach, to controll, to amende,  
 and to instruct in al righteousness.  
 The authour of this tretise doth  
 liuely declare out of the scripturs  
 the some & effect not onely what  
 he beleueth, but what euery true  
 christiā ought & is bound to bea  
 leue. Wherein he doth most liuely  
 painte & set forth, Iesus christ  
 to vs, both god and man our onely  
 sauoure, in whom consisteth the  
 fulnes of the deitie. And hath  
 in fewe words, declared the some  
 of our christianity, wherof other  
 greate learned haue heretofore



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been troubled to write great volumes, and yet not so much to the purpose, for that they haue beene darkned with gloses, & spotted with colours of mens inuentions, thorow ignorance or couetousnes and gredy ambition. Now what thing should I deuise to pleasure your honor better, & that which agreeth so well with your noble estate, thē the confession of faith to acknowledge truly the eternall god. **V** whose honour you haue alwayes soughte, of whose true professors you haue ben alwaies a louer and defender. Therefore I doe presente and didicate this worke to your honor, taking your honorable name for a patron, & defens

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defender thereof against the by-  
tinge enemye, who dailye enuie the  
good thinges. And also to de-  
clare my good will towards your  
honor, and the loue I beare to my  
natiue countrie. And if your  
Lordship and others shal finde it  
profitable, it will encourage me to  
take some other fruitfull matter  
in hand, which such simple men as  
I must therather doe, because we  
see those which be far better able  
then I (whose bookes I am not  
worthy to beare after them) be so  
drowned in wealth and worldlye  
cares, that they finde no leysure to  
to glorify god, or to profite their  
country. For some be purchasers,  
Rent raisers, grasers, fermours  
Lease



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Lease mongers, Fermours of benefices, some vnpreaching persons, Vicars, prebendaries, and deanes, som lawiers, cōmissaries, chancelars, officials, proctours, receiuours, & such like, that the office of saluation is litle regarded. But this mingle mangle of spirituall & temporall regiment is vsurped by thē, as if no Christiā magistrate ordeined of god, sufficed to redresse suche abuses. What maruel if mā's ordinance be broke, where the ordinance of god is plainly resisted. Also in the countrey where most nede of preaching and instructiō is, there be I dell Chaplaines, which possesse and withhold the preachers liuinges,

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liuinges, and most specially in the  
Cathedrall Churches: many of  
the which bee but onely a very res-  
fuge and denne of idell, ignorant.  
and vnpreachinge lubbers. Is not  
the ordinaunce of God, and good  
meanings of noble founders broa-  
ken here? Is not his proclamation  
disobeyed, who proclaimed by the  
mouth of Saint Paule, he who  
laboureth not, ought not to eate?  
A monge the Iewes, temporall  
men, and those that serued not  
the altar were not suffered to liue  
of the altar, as they now do vnder  
the Ghospel. Behold the Apo-  
stles, Timothe, Tite, and many  
others, if we do allow the order of  
the primatiue & holy apostolike  
Church,

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Church, let vs folow their exam-  
ples. Behold the fathers, as Ori-  
gene, Cipriã, ambrose, Iherom,  
augustine, Chrysostom, & others  
who spent the greatest parte of  
their liues in preaching and tea-  
ching the people, as appeareth by  
their workes, which bee for the  
most part sermons, lessons, home-  
lies, disputations, and confuta-  
tions of heresyes in their tymes.  
They preached on the sondayes  
& expounded the scriptures, and  
on the weekedaies they procured  
their sermons and expositions to  
be written. There were no plura-  
lities of liuinges in those dayes,  
nether dispensatiõs, Totquottes  
nor residentes, qualifications, nor  
impro-



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Improperations. Children and  
boies enioied no benefices in those  
dayes by no manner of meanes, or  
considerations to come, god graūt  
vs shortly to see a redres of spiri-  
tuall abuses, and temporall dis-  
orders, in spirituall gouernours  
without respect of priuate gain.  
And that we may say with the  
Prophete David, the worde of  
god is my counseller. Except such  
things be amended, neither Eng-  
lish service, homelies, ceremo-  
nies, nor sacramentes, do make vs  
Christians. We differ from the  
Turkes but in outwarde rites,  
and ceremonies, & outward pro-  
fessiō of our faith in words. But  
not in the true signe of Christian  
integritie

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integritie, which is vpright con-  
uersation and goodlife. Thus  
heare in Englande many idle vn-  
learned chaplaines and priests be  
found of the costes & charges of  
poore parishes, so that for lacke  
of preaching, many poore soules  
be defrawd of the swete milke  
of gods word, and lacke teachers  
to declare to the their duties to-  
wards god, & their prince. This  
is a reioycing to the enemye, and  
pleasante newes to those whiche  
gape & loke that the end of these  
abuses, and disorders will be the  
destruction and ruine of this flo-  
rishing realme. And so is to be  
feared that it will, excepte the in-  
satiabable couetousnes, and carnall  
libertie

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libertie be wedded out. And that  
wicked idolaterous murderers of  
goddes people, & disobedient to  
his word and lawes, may be cut of.  
that gods wrath and indignation  
may be pacified by amendement,  
according to gods expresse word  
Deutronomie thirtene chapter:  
thine eye shall not pitie such one,  
nor shewe mercye to him, but he  
shalbe slaine; and so shalt thou  
take the euill away fourth of the  
middles of thee, saith the Lorde  
god. (Read the whole chapter.)  
Also S. paule to the Hebrews  
the tenth chapter. If he that dis  
spiseth Moyses law ought to die  
without mercie, how much more  
punishment deserueth hee that  
treadeth



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treadeth vnder fote the sonne of  
god, and couerteth the bloud of the  
new testament an vnholly thinge?  
But some haue not onelye troden  
vnder foote, but also mocked dis  
spised and most cruelly brent the  
testament and word of the eter  
nall god, and also tormented and  
shamfully murdered his true and  
faithfull seruantes & preachers  
the deare mēbers of Iesus christ  
his sonne. And moste blasphem  
ously contemning the holy Sac  
raments truly ministred; and all  
godlye ecclesiasticall orders and  
discipline. The redresse of those  
enormities must come by the mag  
istrates, for they are powers  
ordained and exalted of god, for  
the

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the same entet. If they be not redressed, & that shortly, in steede of the comfortable promyses of God, wee shalbe oppressed with the terryble Plagues whiche he threatneth to the breakers of his lawe. As dearth, warre, pestilence, and other his scourges, as we be thretned now of late by the punishment of our neighbours in Fraunce. Happy are those that can be admonished by the fall of others, and amende. I woulde think my labour well bestowed, if I might obtaine of your honour and other that be of a godly meaning, to read this ouer with good deliberation, and iudgement: And also suche as be in doubt.

B                      which

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which is the true religion. And  
those that thinke wee be in an er-  
rour, I woulde to god they would  
pouchsafe to read and cōferre it  
with the scriptures, & doctours,  
as is noted in the margent. And  
in reading, to put a side disdain,  
contempt, and al singular & pri-  
uate affections. And then I  
doubte not but god will open vnto  
them further knowledge, & moue  
them to be more studious in Gods  
worde and also haue a better opi-  
nion of the true religion.

I haue for my coutries sake tran-  
slated this Godly and necessarye  
worke, wherunto I haue added  
nothinge of mine owne, but sim-  
ply, and plainly, according to my

small



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smal vnderstanding, I haue kept  
the words & meaning of the auca  
thority, as neare as our English  
wil suffer me, rather shewing my  
selfe homely & plaine, then by o  
uer much fynenes to discent from  
the mind of him, who in the feare  
of god and for his brethrens sake  
set it forth.

Humbly beseeching your hon  
nor and al godly eaders, to take  
this my smal labour in good part,  
and accepte my good meaninge,  
whiche tender he to the profite of  
my countrymen, and especially to  
the glory of God and aduance  
ment of his kingdome. Who prosa  
per and maintayne your honoure  
in his feare, long to continue ena

B ij

richinge

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richinge you with all good blessings,  
and gouerning you & yours  
by his holy spirite, vntil he shal  
call you to come vnto him  
selfe there to continue  
in his glorious kings  
dome, for euer  
and euer.

Amen.

(.)



# Theodore de Beze

to the Church of the Lord,  
grace and peace in him.



*M*onge the errours  
whiche raigne at this daye  
in the world aboute faith  
and christiā religion, there  
bee two, whiche me thin-  
keth be as the springes and fountaines of  
all the others. The first is, that all which  
is done of a good intent is well done. The  
second is, that those which liue onely vp-  
on the traficke or marchaundise of other  
mens soules, haue perswaded the simple  
people that they nede not read the scrip-  
tures, nor particularly enquire of euery  
point of that which they are bounde to  
beleue that will be saued: but that it is  
sufficient to beleue confusedly and in a  
generalitie, as the Church of Rome be-  
leueth, and the rest to commit to the de-  
uines or to the conscience of his Curate.  
Touching the first, it is nedeful to define  
what entent is good and what euill. But  
to speake after their owne maner, for as  
much as they beleue that all those which

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thinke



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thinke they doe well haue a good entent if it so were: what would haue let Saincte Paule to haue been saued in his pharisaicall liuing, seing that he was an earnest follower of the law of god giuen by Moyses? And as for that he persecuted the members of Iesus Christ, it was of ignoraunce, supposinge to haue done God good seruice, as he himselfe witnesseth. Yet this notwithstanding he saith he was a persecutour & a blasphemmer, so that god saued him of his singular grace and mercy. The like case was of many of those which crucified christ & stoned saint Steuen, thinking they did very good seruice, because they esteemed them to be false prophetes and enemies to God. Neuerthelesse, did their good meaning kepe them that they were not horrible murderers? But if God haue forgeuē them, then it foloweth that they sinned. And who shal assure those of the like mercy whiche doe as they did? I omitte the manifest textes, where suche good ententes or meaninges be cursed of God, considering where no faith is, there is naught but sinne: and where there is no word of god, there is no faith, but a lying and deceiuable opinion. And for the second

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conde erreure, certainly I woulde fayne knowe whether there be any Creditour, that woulde be contente and satisfied for his full payment, if his Dettour shoulde alledge, that he had dreamed that he had payed him. Or if a mayster had geuen by writinge his whole minde and will to one of his seruants, and had geuen him in charge and commaundement, neither to adde to it, nor to diminish it: whether he wold be content with his seruant that woulde not vouchsafe to read his remembrance, but trustinge in his owne witte wold do all things after his owne wil and minde.

And neuerthelesse, christendom is so led, that to read the Scriptures, for to knowe the will of their maister, is heresie at this day. And if they alledge further that the common people haue no iudgemente for to vnderstand that they doe read: Howe happeneth it then that they teache not the Scriptures to the people to remedye that? For the selfe same inconueniences, haue bene in all ages. And neuerthelesse the Prophets, Iesus Christ, nor the Apostles, neither spake nor writ but in the common vulgar tounge, which was then

vnderſtaded of all the people where they  
vſed . And when we ſaye that he is not a  
Chriſtiā which knoweth not what he be-  
leueth, nor why & wherefore he beleueth  
it:do we ſay, that he muſt read the ſcrip-  
tures without hearing them ſincerely ex-  
pounded of thoſe which haue the charge  
& office to do it ? No, but contrarywiſe,  
we ſay & alſo praſtiſe it, that the paſtours  
are bound to feede their flockes with the  
word of life , and that the flocke on their  
parte muſt vnderſtande and learne that  
which they teache them, to be edified &  
comforted thereby. Alſo they muſt take  
heede and beware of falſe Prophetes and  
wolfes. And certainly if this Lampe had  
alwayes burned cleare in the Church of  
God: they which at theſe dayes feare no-  
thing more then this lighte, and which  
wold take it from the commen people to  
lead them ſtill in their blindnes , had not  
ſo much preuailed as they haue . For the  
kingdome of God is not a kingdome of  
ignorance, but of faith , and conſequent-  
ly of knowledge, conſidering that a man  
cānot beleue that which he knoweth not.

Briefly, for as muche as all Chriſtians be  
expreſſely warned by S. Peter, to be in a  
readines



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readines to make aunswere to all those which demaund a reason of their hope: so it appeareth therby, that the duety of a true Christian, is to haue readye, & with him, some brieve resolution and sum of the principall poinctes of his religion, and also some principall reasons, whereby he may on the one part confirme & strengthen himselfe therein, and on the other part, repell accordinge to his calling, the enemyes of the truth, and be readye to communicate his spirituall riches with all men. VVhereupon, I beinge already of that mind, and beside the same being required to render a reason of my faith, by a personage whom next vnto God I am most bound to obey: I haue of late composed & made this treatise, which I haue entituled a confession of the faith, wherein I haue comprehended after the best order I could, those things which I haue learned in the Christian religion by the reading of the Bible, with the conference of the most faithfull Expositours. At the first I made this but for mine owne vse, & to satisfie him who required it of me. But since, partly by the aduise of certaine good and learned men, and also beyngemoued

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moued with certaine reasons whiche me thought were of importance, I was easely perswaded to haue it set abroad. For first I knowe that amonge those which persecute the ghospell of god in his members, there be many that offend through ignorance, whom it is very hard to make vnderstande howe muche they be decerued, except before they be put to the reading of the textes of the Scripture, they haue som brief instructiō which may open the matter plaine vnto them, and accustome them with the maner of speech of the holy ghost for to gather oute the true sence and meaning, & referre the whole to the right vse & ende. Moreouer euen among those which haue some vnderstanding of Gods truth, I knowe that there be many verye negligent and slowe to reade the Scriptures, because they knowe not the treasures which therin be contained. And many also, although they reade the scriptures diligently, as all Christians ought principally to doe, and can after a sorte discern the trewe exposition from the false, yet neuerthelesse haue not so readye iudgement and such Capacitie, that they cā aptly set & agre together those textes  
which

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which they finde dispersed in diuers places of one matter for to comprehend the well, to their edifiyng and instruction. And this is the cause why in the Church of Christ, so long as it was well gouerned, there was euermore an instruction called a Catechisme, for those that were lately come to the knowledge of the eternall GOD. But this very word Catechisme declareth, that thys instruction was rather by word of mouthe then otherwise. And I thinke that from thence did proceede the simbolle of the Apostles as we call it, the exposition whereof was declared by mouth in the church. After thys when it pleased God to erecte vp againe the banner of his Church, which had ben longe tyme ouerthrowen: thys custome, not onely most lawdable, but also most necessarye, was erected vppe againe, yea to more edification then euer it was, as me thinketh, and as in verye deede experyence and time must nedes teache the wisest sort of men some thinge.

For they haue not onely sette forth the ancient maner to catechise, that is to say, to instructe by mouth those that are lately entred into the church of god, in the principall



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principall poinctes of Christian religion orderly and briefly: but also to auoyde many incōueniences, those Catechismes were set forth and written for a singular profite, both to great and smale. And althoughe in these beginniges of the restoring & repairing of the decayes of the church, the sinceritie of doctrine and familiar manner of teaching was not in all pointes such as was to be wished: yet notwithstanding these maners & formes of teaching be very meete for to remedy & helpe those inconueniences which I haue spoken of heretofore. And this I dare well say, that there shall not be found, eyther in times paste or to come, any suche worke published and sette abroad, whereby to haue a brieve & perfect knowledge of the whole Christian Religion, as is the Catechisme of this church of Geneva, god be praised therefore and his faithfull seruantes labour acknowledged, whiche haue so happily & profitably trauailed in this work, howbeit that I know there be dogges bothe farre of, and neare hande, which barke after him, which but in barking woulde be as domme as domme Fyshes. But when they meete with beastes  
of

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of their owne kind, thē they be at liberty  
to prat & babble without knowlege. But  
to returne to my purpose, I confesse that  
it was not greatly needefull to set forth  
this confession after that Catechisme,  
wherof I haue spoken. Neuerthelesse be-  
cause mē are disposed in heavenly foode,  
euen like as they bee in bodely meates:  
that is to weete, that one and the same  
meate, shall please some in one kinde of  
dressing, and other in another kinde of  
way: I haue enforced my self, something  
more to dilate & declare matters at large  
as one that wold not so much teache the  
heerers which are already bent & willing  
to heare and learne in the church of god,  
as answere those which do withstand the  
truth of God, or at the least those which  
be in dout on which side to turne thesel-  
ues. I hope with the grace of him whose  
honor I haue regarded in this little work,  
that my labour shall not be without pro-  
fite, neither for those which suffer them-  
selues to be perswaded in any thinge that  
may be inuented against vs either in life  
or doctrine: nor for those which haue al-  
ready some taste and feeling, to encourage  
and stirre the vp to the diligent reading  
of



of the scriptures, & to come and draw water as it were out of the very head springe or fountaine frō whence these brokes doe runne: nor yet to establishe and resolute them which haue nede thereof. True it is that amonge other faultes, I confesse I haue not bene so brieue as were requisite in suche an argument wherein men ought onely to declare and open the determination of matters without disputing. Yet I hope at the length, considering the property of the enemies with whom we haue to doe, it shall not be so troublous but it shall serue to som purpose, because I haue endeuered my selfe to speake of nothinge but that which belongeth to the verye pith of the matter, & which is necessary to resolute him which should come reade this treatise with some preiudice to the contrary.

And thus was my intent and mind, not to prescribe to any mā liuing a forme of confession of his faith: but first to declare mine owne to all those whiche are minded to vnderstande it to the glorie of my God. And then also to helpe (according to my small power) those that are least in the Church of God. I hope also that at the

least



least I shall geue occasion to those which  
without comparifon haue wherwith bet-  
ter then I to furnishe and set out so pro-  
fitable a worke in Christendome: to com-  
pile and make some more absolute & per-  
fect work, whose iudgemēts I am so farre  
from refusing, that on the contrary I de-  
fire, that al those which shall see this con-  
fession, wil conferre it diligently with the  
scriptures which are the onely true touch  
stone to proue true doctrine by . But if  
ther be any thing herein which is worthy  
of reprehension, which I hope shal not be  
founde in the substance of the doctrine, I  
am one which desireth with al my hart to  
vnderstand it, to amende the fault there-  
of. If on the other side, there be found any  
good thing in it, as I wold be sory if there  
were not, his be the praise which hath re-  
uealed to me his holy trueth, and shal  
reuele it yet more fully when we  
shall haue the accomplishe-  
ment of that which we  
looke for.

(.:.)

God be praised.

is that I shall give occasion to those which  
without comparison are wherewith be-  
tween I to humble and let one to pro-  
trude a word in Christendom com-  
piled and make some more absolute & per-  
fect work whole & genuine I am to true  
the intention that on the contrary I de-  
fine that of those which I shall see this con-  
fession will content as diligently with the  
scriptures which are the only true good  
stone to prove true doctrine by. But if  
there be any thing herein which is worthy  
of reprobation which I hope I shall not be  
found in the instance of the doctrine I  
am one which deliver with all my heart to  
vindicate it to amend the fault there-  
of. If on the other side there be found any  
good thing in it, as I would be loath if there  
were not, in the praise which hath re-  
spected to me his holy truth, and I shall  
rejoice if yet more fully when we  
shall have the accomplishment.

intent of that which we  
lack for.

(.)

God be praised

# OF THE Trynitie.

## The first poynt.

### The first Article of the vnitie of God.



**V**e beleue that there  
is one onely diuine sub  
staunce, whiche wee call  
God, and that not onely  
because the contempla  
tion of natural thinges teacheth vs the  
same, but muche rather because the ho  
lie Scripture witnesseth and declareth  
it vnto vs. <sup>b</sup>

Rom. 1. c.

b

Deut. 4. c

Ephc. 4. a.

### 2. Of the Trinitie of persons distinct in one vnitie of substaunce.

**T**he worde of God teacheth vs plain  
lie that this diuine substaunce is di  
stinct really & truely from euerlasting  
into three persons, that <sup>c</sup> is to say, the  
Father, the Sonne, and the holy ghost,  
which be one onely God, onely <sup>d</sup> eter  
nall, infinite and wholly perfect in him  
selfe. And these three persons be of one  
substaunce

<sup>c</sup>  
Math. 28. d.

1. Iohn. 5. b.

<sup>d</sup>

Act. 17. f.

Deut. 4. b.



The.ij. poynt.

substance together, consubstantiall  
and coeternal, without confusion of pro-  
pertie and relation, and without any  
inequalitie, as the Church hath decided  
by the holy scripture against Sabellius,  
Samosatenus, Arius, Nestorius, Mar-  
cion, Eutiches, and all other heretikes.

3. Of the eternall providence  
of God:

**N**othing is done at aventure or by  
chance: or without the moste iust  
ordnance and appointment of God,  
although God be in no wise Authour  
nor culpable of any euill which is com-  
mitted. For his goodnesse and mightie  
power is such and so incomprehensible,  
that namely he ordaineth both well  
and Justly, even that whiche the Devil  
and man doo euill and vniustly.

Ephe. 1. b

Math. 20. c

prou. 16. a

b

Act. 2. d

& 4. c.

Rom. 9. d

Of God the Father.

The. ii. poynte.

The first Article of the person of  
the Father.

**W**Ec beleue in God the Fa-  
ther, a person distincte from his  
sonne

John. 1. a

sonne and from the holy ghost.

2. How the Father is creatour and preseruer of all thinges.

**I**T is he that hath created all of nothinge,<sup>a</sup> when it seemed good to him by his eternall worde, that is to say, by his Sonne: And whiche hath set, established, and ordayned all thinges, like as also he sustaineth and gouerneth all accordynge to his eternall prouidence, by his infinite and substantiall power, and vertue, which is the holy ghost proceeding from the Father and y<sup>e</sup> sonne.

3. Of the creation of Angels.

**W**E beleue that God did not onely create this visible worlde: that is to say, the heauen and the earth and all that is contained therein: but also the inuisible<sup>b</sup> spirites of whose number those which continued in their pure integrity by y<sup>e</sup> singular grace of God, be his blessed & happy<sup>c</sup> messengers for the preservation of the elect: and the other sorte (to w<sup>h</sup>et y<sup>e</sup> Devils) being<sup>d</sup> fallen without any hope of rising againe (and that by their owne proper malice and wickednesse) be cōdemned to perpetual damnation whiche is the last issue<sup>e</sup> of their

b. 3. 1. 1.

b. 7. 2. 1. 1.

b. 7. 2. 1. 1.

b. 7. 2. 1. 1.

b. 7. 2. 1. 1.

b. 7. 2. 1. 1.

Gen. 1.

Heb. 1. 2. &

11. 3.

Iohn. 1. 2.

b. 7. 2. 1. 1.

b. 7. 2. 1. 1.

b. 7. 2. 1. 1.

b. 7. 2. 1. 1.

b. 7. 2. 1. 1.

b. 7. 2. 1. 1.

b. 7. 2. 1. 1.

b. 7. 2. 1. 1.

b. 7. 2. 1. 1.

b. 7. 2. 1. 1.

Colos. 1. 6

b. 7. 2. 1. 1.

b. 7. 2. 1. 1.

b. 7. 2. 1. 1.

Heb. 1. d

psal. 103. d

& 34. b.

d

Iohn. 8. f

b. 7. 2. 1. 1.

b. 7. 2. 1. 1.

2. Pet. 2. 2

b. 7. 2. 1. 1.

The.ij. poynt.

Luke. 8. d

Math. 25. d.

2

Actes. 23.

their hope. And we detest the errour of the Saducies, which denie that there be any spirites, & of the Manichees which holde that the Diuels had their beginning of them selues, and be euil of their owne nature without corruption.

4. The workes of the Trinitie are inseparable.

**W**E do by no meanes seperate fro the Father, neither the Sonne, no yet the holy Ghoste, either in the creation, or in the gouernement of all thinges, or yet in any thyng which appertaineth to the substance of God.

*Of Iesus Christe the onely  
Sonne of God.*

The thirde poynt.

The first Article of the Godhead  
of the Sonne.

6

Thon. 1. 2.

& 17. 2

& 14. b. & 2

Rom. 1. 2

phil. 2. 2

**W**E beleue that Iesus Christ concerning his Diuine nature is the onely Sonne of God, begotten from euerlastinge and not made, one with



with the Father in substance, coeternal & consubstantial, equall to God his father in all thinges, and euery where.

2. The Sonne onely mediator between God and his elect eternally ordayned.

**T**his is he onely whom the Father hath ordayned from the time everlasting to vnite him to mans nature, to thende to saue his electe and chosen by him as foloweth.

3. God is perfectly iust and merciful.

**G**OD is perfectly righteous whereupon it foloweth that he neither wil ne may suffer any vnrightuousnesse vnpanished. He is also perfectly mercifull: whereupon it foloweth, that the good whiche he doth to man, he doth it of his full and only grace.

4. God is immutable.

**G**OD is immutable in his determinations: And so it foloweth that all whiche cometh or happeneth to man, hath bene eternally ordayned by him according to that wee haue sayde of his prouidence.

2. 1. Tim. 2. 5  
1. 1. Tim. 2. 5  
1. 1. Tim. 2. 5

2. Tim. 2. 5

2. Tim. 1.

1. pet. 1. d

Apo. 13 b

Ephe. 1. d

b

Exod. 20. b

psal. 5. a.

2. Cor. 6. 6

c

Exod. 34. a

d

Rom. 38. 6

Mala 3.

e

Ephe. 1. b

Math. 10. 6

The.iiij.poynt.

5. The councell of God doth not  
exclude the seconde causes.

**T**HIS doth not let but establish the  
seconde causes, by the whiche all  
things do come to passe.<sup>a</sup> For God in  
ordayning that whiche ought to come,  
ordayneth also the meanes by y<sup>e</sup> which  
it pleaseth him that such things shuld  
come to passe: yea in such sorte that al-  
though there be founde some faulte in  
the seconde cause, yet is there no euill  
in y<sup>e</sup> everlasting determination of god.

6. Man was created to set forth the  
Iustice and mercy of God.

**T**HERE shalbe som sayed and som  
damned, & all for the glory of God,  
as the whole Scripture doth declare.

It foloweth then, that for as muche as  
nothings doth happen, or come to passe  
at aduenture, or by chaunce, & that God  
dothe neuer chaunge his purpose nor  
munde, and hath not onely foreseen, but  
also eternally ordayned to create man  
to sprede forth & declare his glory b<sup>y</sup> in  
saying c by his grace those which plea-  
seth him, forgetting nothing appartay-  
ning to his iustice, without the whiche

2.Sam. 12.e

1.King. 12.f

& 4.d. & 4.f

2.e. mit.

1.mt.

b.1.139.

d.1.139.

b.1.139.

d.1.139.

1.139.

1.139.

1.139.

1.139.

1.Cor. 1.b

6.

Rom. 9.c.

Eph. 1.b.

he cannot be God, and <sup>d</sup> condemninge  
other by his iust Judgement.

Exod. 9. d

Rom. 9. c

1. Tim. 2. c

7 Why it was necessarie that the  
first man should be created good  
and pure.

**F**OR to execute this counsell it was  
necessary that God should create man  
good and pure, for beside this that God  
himselfe being good, he can do nothing  
but that which is good, if man had been  
created wicked or euill, God had not  
had iust occasion to punish the wicked-  
nesse whereof he himselfe was the au-  
thour and maker.

8. It was necessary that man should  
fall from his puritie.

**I**T was necessary that man should so  
be created good and pure, that not-  
withstanding he should be mutable and  
fall from this degree, and that by his  
owne onely faulte. For if sinne had not  
so entred into the worlde, God had  
not founde suche cause to magnifie his  
mercie in sauing those whiche he hath  
ordained to saluation, nor matter to de-  
clare his iustice in condemninge those  
whiche he hath ordayned to his wrath,

Rom. 11. d



to thende he may punish them for their  
desertes.

9. How God hath created men  
good.

**T**HE Lorde then at that time when  
it seemed good to him to execute  
his eternal counsel, created man, a male  
and female, after his owne Image and  
likenesse, (that is to say) with rightu-  
ousnesse and true holinesse.

10. How the first man made himself  
and all his posteritie, culpable of  
the first and seconde death.

**M**AN beyng suche <sup>b</sup> did willyngly  
& without any compulsion ioigne  
and knit himselfe to the Diuell, and  
and therefore became culpable of the  
first and seconde death withall his po-  
steritie: and consequently hath made  
himselfe and all his culpable of al that,  
whiche leadeth to the one and other of  
these two deathes.

11. The way whiche leadeth to  
the first death.

**T**HE corruption of humours with  
other infinite inconueniences de-  
scending and distillyng from the sinne  
of

2  
Gene. 1. d.  
Exod. 7. d  
Ephe. 4. f.

b  
Gen. 2. c  
Rom. 5. b

of Adam by lineall succession, hath brought all men in subiection to y<sup>e</sup> first death, whiche is the separation of the soule from the body, with putrefication of the same.

12. The first death cannot be eternal.

**T**HIS death cannot be eternall, for by that meanes the body at the least had escaped the eternall death, which bringeth with it sorrow and perpetuall punishment: and likewise it should neuer haue enioyed the eternall felicitie: and so by this meanes the eternal counsell of God concerning the declaration of his mercie & iustice should be made boyde.

13. The way whiche leadeth to the seconde death.

**T**HE inward corruption of y<sup>e</sup> whole man (nothing reserued) the whiche wee call originall sinne maketh euery man euen from y<sup>e</sup> very first beginning of his conception the childe of wrath, and subiect to the seconde and eternall death. For to speake briefly, this corruption maketh vs to altogether vnprofitable, yea contrarie to al goodnesse,

C b

and

Beade 2.

Aug. in the

15. booke

De ciuitate

dei. 2. 12. 13

8. 14. chap.

Rom. 8. b.

Heb. 9. g.

2. 3. 4. 13

11. 10. 13

2. 1. 10. 13

2. 1. 10. 13

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**b**  
Li. de perfe-  
ctione iusti-  
ciae.

**c**  
Li. Enchiri-  
dion ad lau-  
rentiu. ca. 30.

**d**  
Li. 2. de pec-  
catorum  
meritis.  
cap. 18.

**2**  
Rom. 1. c.  
Act. 4. c  
& 17. f

**b**  
Iohn. 3. a

and wholly subiect to sinne. **W**herupon  
S. Augustine sayd agreeyng **b** with the  
scriptures, that the wil of man bairqui-  
shed of sinne into whiche it fell, nature  
was depriued and lost her libertie; and  
agayne, **c** that man euill vsing frewill,  
hath lost it and himself withall. Item **d**  
men (saith he) labour to find what good  
there is in their owne wil, but I know  
not how a man should finde any.

14. **W**hat freewill remayneth in  
man after sinne.

**N**otwithstanding, wee deny not  
**a** but that men haue sufficient  
light to make them without excuse, and  
wee spoyle them not, nor depriue them  
of their naturall faculties and powers,  
as of Reason, Iudgement, Wyll and  
suche others to make them stockes or  
blockes, nor yet of freewill: so that they  
iougne this to it, that al is nothing but  
darkenesse, and enemie against God,  
and that by this worde Freewill be not  
vnderstand a natural power, to thinke,  
will, or do good or euill, but a wyll not  
constrained, **e** which notwithstanding  
cannot **b** nor will not any thing but all

to



together euill, so much is the nature of man, not beynge regenerate (þ is to say, not healed nor restored by grace) not onely wounded or hurt, but vtterly and altogether corrupted, and also willingly become the seruaunt of sinne. Therfore sayd S. Augustine, that the faulte which folowed the sinne and whiche is the punishment, hath turned libertie in to necessitie. Item Freewyll as it is bounde and thralle, is nothing worthe but to sinne commit.

Rom. 8. d  
& 7. c.  
1. Cor. 4. b  
2 Cor. 3. b  
Phil. 2. b

Li. de perfec  
tione iu  
sticie.

Li. 3. ad bo  
nifacium.

15. A breifsome of originall sinne.

**O**RIGINAL sinne then is a full corruption of the whole nature of man, the which corruption is proceeded from Adam into all his race, and bringeth forth in mā three maner of sinnes. The first comprehendeth euery inward motion and thought in mans vnderstandynge, although the will giue not consent therevnto. For God requireth to be loued withal the vnderstanding: & we haue already sayd, that it is vtterly and altogether corrupted. The seconde maner of sinne is when the wil and affection doth cōsent therto. The third is when

Rom. 7. d

Rom. 7. d

Rom. 7. d

Rom. 7. d

Rom. 7. d

Rom. 7. d

Rom. 7. d

The. iij. poynt.

When men euen enforce themselves to  
erecute that which inwardly they haue  
conceined and willed.

16. How God turneth mans sinne  
to his glory.

**S**O now there remaineth nothing  
but that all the whole worlde should  
runne to ruine & destruction, but that  
God beyng not onely most rightuous,  
but also most mercifull, had eternally  
ordayned a meane to cause all those  
thinges to tourne to his great glozy, to  
wete <sup>b</sup> to the greater declaration of his  
infinite goodnesse towards those which  
he hath also ordained <sup>c</sup> and chosen eter-  
nally to be glozified in their saluation,  
and likewise to the declaration of his  
power <sup>d</sup> and wꝛath by <sup>e</sup> iust iudgement  
and condemnation of the vesselles of  
wꝛath prepared to destruction. For as  
S.<sup>c</sup> Augustine sayd very wel: if al were  
deliuered, that whiche were deu to sin  
by iustice should be secrete and hid, and  
if none were deliuered, that should not  
be seene whiche grace had geuen and  
graunted.

Iesus

Rom. 3. e

<sup>b</sup>  
Rom. 3. d

<sup>c</sup>  
Rom. 8. f, &  
9. c

Eph. 2. a,  
<sup>d</sup>

Rom. 9. e  
Exod. 9. d

<sup>e</sup>  
Epistla. 103.  
Ad Sixtum.

17. Iesus Christ the onely mediator  
ordayned and promised.

**T**HIS one and onely meane, is the  
mystery of the incarnation of the  
Sonne of God, with all that whiche fo-  
loweth it, who was from age to age  
promised euen from <sup>a</sup> Adam vnto saint  
John, and was published and preached  
by the Patriarkes and prophetes, and  
also disfigured diuers wayes vnder the  
lawe (as is at large containned in the  
bookes of the olde Testament,) to the  
ende that man might be saued by faith  
in Iesus Christe fo; to come.

Gen. 3. c. &  
12. a & 18. c  
& 22. b.  
Deut. 18. d  
2. Sam. 7. b.  
Rom. 1. a  
and infinit-  
other texts.

18. The agreement and difference of  
the olde and new Testament.

**T**HERE was neuer but one coue-  
nant of saluation betwene God and  
man if we consider the substaunce ther-  
of, which is Iesus Christ. <sup>b</sup> But in con-  
sideration of the circumstances there  
are two testaments or covenants wher  
of wee haue the names and autentike  
registers, called y<sup>e</sup> holy Scripture and  
worde of God. The one is called the  
olde: the other the new c<sup>c</sup> whiche is the  
better, abolishing the olde, fo; as muche

Heb. 13. b  
Rom. 3.  
1. Tim. 1. c  
1. Cor. 10. a.  
Beade al y<sup>e</sup>  
Epistle to  
the Ebreus.  
Ierimi. 31. f  
as Heb. 8. b



The. iij. poynt.

as the olde did not propounde and set forth Iesus Christ but a farre of & hid- den vnder shadowes & figures, which were abolished by his comminge.

19. VVherefore it behooued Iesus Christ to be a very naturall man in body and soule without sinne.

**I**T behoued the Mediatour of this co- nenant & reconciliation to be a very man and without any spot of originall sinne or other, for these reasons folo- wing. First for as much as God is iust, and man was bound and indetted to his wrath by his naturall corruption as we haue declared heretofore in the fiftenthe Article, it was meete there shoulde be a very man, in whome this ruine and decay shoulde be thorowly & perfectly repaired for to please God. Secondly <sup>b</sup> man is bounde to accom- plish and fulfill all the rightuousnesse which God requireth of him for to be glorified: then there must be a man for to accomplishe perfectly all righteous- nesse to please God. Thirdly, <sup>c</sup> all men be couered with an infinite number of sinnes as well inwardly as outwardly

Tim. 2.2

John. 1. b.

Rom. 1.2.

Gala. 4.3

Rom. 8.3.

1. Cor. 1. d

<sup>b</sup>

Math. 3. c

Rom. 5. d.

2. Cor. 5. d

<sup>c</sup>

Rom. 3. d

Act. 20. f

Esaie. 53. b

and

and therefore culpable of y<sup>e</sup> malediction of God: of necessitie there must be a mā which should satisfie fully the iustice of God for to please him. Fourthly d no man beyng corrupt coulde in any wyse beginne to do the least of these thinges but rather should haue neede of a redeemer euen for him selfe, muche lesse then coulde he redeeme and deliuer o<sup>r</sup> ther men, or do any thing which should be pleasynge or acceptable to God.

d  
Rom. 8. 3  
Rom. 5. d  
Heb. 4. d  
1. Pet. 2. b  
1. Ion. 2. 2

It was needfull then that the Redeemer and Mediator of man shoulde be a very man in body and soule, and yet neuertheless perfectly and altogether pure and cleane from all sinne.

e  
Rom. 14. d  
Hebr. 11. b

20. VVherfore it was needefull that Iesus Christ should be very God.

It was of necessitie that this Mediator shoulde be very a God and not only man, for these reasons folowing. First b if he had not bene very God, he shoulde not haue bene a Saviour: but shoulde haue needed a Saviour for him selfe. Secondly, c there must be besore the iustice of God, propozcion betwene the faulte and the paine thereof: the of-

a  
John. 1. b, &c  
other places  
infinite.

b  
Esaye. 43. b  
Osee. 13. b  
Ierem. 17. a

c  
Rom. 3. d

sence



The.iiij.poynt.

John, 14. b  
1. Cor. 3. d

b  
Rom. 5. e

e  
1. Cor. 15. f

sence or faulte is infinite, for as muche  
as he is infinite against whose maiesty  
it is committed: therefore it was neede-  
full to haue satisfaction that is infinite,  
and consequently that he which should  
do it as very man, should also be infi-  
nite, that is to say, very God. Thirdly,  
a for that the wrath of God is infinite,  
there was no strength of man or Angel  
whiche could haue bene able to beare  
such a burden, but it should fall and be  
ouerwhelmed vnder it, therefore it was  
needefull that he whiche should rise a-  
gayne hauing the victorie ouer y De-  
uill, Sinne, the worlde and death ioy-  
ned with the wrath of God, shoulde be  
not onely perfecte man, but also very  
God. Finally God the better to declare  
his incomprehensible goodnesse, would  
make his grace not onely equall b with  
our offence, but would that it should ex-  
ceede and surmounte the trespasse. For  
this cause, euen as the first Adam the  
auctour of our offence, though he were  
created to the Image of God, yet not  
withstandyng, was earthy as his frail-  
tie and weakenesse hath well declared,  
so on the contrary Jesus Christe the  
second



seconde Adam, by whom wee be deli-  
 uered, is in such wise perfect and very  
 man, that he is also heavenly, that is to  
 say very God, soz as muche as the ful-  
 nesse of <sup>d</sup> the godhead dwelleth in him  
 bodily. So that if the disobedience of <sup>d</sup> Adam doth astonish or make vs afraid,  
 the rightuousnesse of Iesus Chziste  
 should much moze comfort and stablish  
 vs, & that wee should hope for a life ob-  
 tained vs by Iesus Chzist much better  
 then that which wee haue lost in Adam  
 yea so much better as Iesus Chziste is  
 aboue Adam. Colof. 2.b

21. How the misterie of our Saluatiō  
 was fulfilled in Iesus Chziste.

**W**E confesse then that for to fulfill  
 the couenaunte promised to the  
 auncient <sup>a</sup> fathers, and prophesied by  
 the mouth of the <sup>b</sup> Prophetes: <sup>b</sup> the true  
 and onely eternall sonne of God in the  
 time ordeyned of the Father, tooke on  
 him <sup>y</sup> forme of a seruant, that is to say,  
 a very humane <sup>c</sup> nature, with the in-  
 firmities of the same, sinne excepted,  
 beyng conceined in the wombe <sup>d</sup> of the  
 blessed virgin Marie, by the vertue of  
 D. the

<sup>a</sup> Esay. 7.e.  
<sup>b</sup> Lukc. 1.c  
<sup>c</sup> Rom. 1.a  
<sup>d</sup> Iohn. 17.a  
 & 16.d  
 Phil. 2.a  
<sup>c</sup> Heb. 4.d  
 & 5.a  
<sup>d</sup> Math. 1.c  
 Luke. 1.c

the holy Ghost without any operation of man.

22. The two natures were vnited and knit in one person, from the first instant of the conception.

<sup>a</sup>  
Math. i. c  
Luke. i. c

**W**E confesse y from the first instant of this conception a the person of the sonne was inseparably vnited with the nature of man, in suche sorte that there be not two Sonnes of God, nor two Iesus Christes, but one onely sonne of God Iesus Christ, very God and very man: yet neuerthelesse both these natures abidinge and remaining in their seuerall properties. For the diuinitie separated from the humanitie, or the humanitie deuided or plucked from the diuinitie, or the one confused with the other, would serue vs to no purpose.

23. The virgin Marye is mother of Iesus Christ, God and man.

<sup>a</sup>  
Math. i. c  
Luke. i. d

**I**ESVS Christe very God and very man, that is to say, hauinge a very true and humaine soule, and a very humaine body formed of the substance of the

the virgin Mary, daughter of David by the vertue of the holy Ghost, was by this meanes conceived and borne of the same virgin Mary, virgin I say, both after and befoze her deliuerance: & all this was done for the accomplisment of our reconciliation.

24. The summe of the accomplishment of our saluation in Iesus Christe.

**H**E therefore came<sup>a</sup> downe on earth for to drawe vs by to heauen. He hath borne the paine dew to our sinnes, clearly to discharge vs euen from the beginninge of his conception vnto his resurrectiō.<sup>c</sup> He hath fulfilled perfectly all rightuousnes, for to couer our vnrightuousnes, he hath declared<sup>d</sup> to vs all the will of God his father bothe by woorkes and also by wordes, to the ende to shewe vs the true way of saluation. In fine for the whole and ful satisfactiō for our sinnes which he take vpon him: he was bound<sup>e</sup> to vnbind vs: condemned, for to deliuer vs: he suffred great and infinite shame, for to deliuer vs from all confusion: he was nayled<sup>f</sup>

<sup>a</sup> Ephe. 2. b

<sup>b</sup> Math. 11. d

1. Pet. 2. d

& 3. c

Esay. 53. b

<sup>c</sup> Rom. 5. d

Math. 3. d

<sup>d</sup> Ihen. 15. c

Act. 1. a

<sup>e</sup> Esay. 53. a

<sup>f</sup> Colof. 1. e



The. iij. poynt.

<sup>g</sup>  
Gala. 3. b  
2. cor. 5. d  
Heb. 10. b  
&c.

<sup>h</sup>  
Act. 2. c

<sup>i</sup>  
The. 6. to  
the Ro-  
maines and  
thorowout  
almost in  
all S. Paules  
Epistles

<sup>l</sup>  
Act. 3. a

<sup>m</sup>  
Ihon. 14. a.

on the crosse for to fasten thereon our  
sinnes: he died <sup>g</sup> and sustained the curse  
and malediction whiche was dew to vs  
for to appease <sup>y</sup> wroth of God for ever  
by his onely oblations made: he was  
buried <sup>h</sup> to approue & verifie his death  
and to bainquish the death euen to the  
house thereof, that is to say, euen to the  
graue wherin he felt no corruption, for  
to declare that euen in dyinge he had o-  
uercome & banquished death. He was  
raised againe in triumph <sup>i</sup> as a conque-  
rer, to shend that all our corruption be-  
ing dead and buried, we shuld be renued  
into a new spirituall and euerlasting  
life, and that therby the first death shuld  
be no moze to vs a punishment due for  
sinne, and as it were an entraunce into  
the second death, but contrariwise a fi-  
nishing and end of the death of our cor-  
ruption, and an entraunce into eternal  
life. Finally he being raised afterward  
was conuersaunt here on earth by the  
space of forty daies, to confirme and ap-  
proue his resurrection. He ascended vi-  
sibly, & verily, into heauen where he is  
set on the right hande of god his father,  
and hath taken possession <sup>m</sup> of his eter-  
nall

nal kingdome for vs & for our behoue,  
for whose sake also he is the onely me-  
diator<sup>n</sup> and aduocate,<sup>o</sup> gouerning his  
Churche by his holy spirite, vntill the  
number of the elected of god his father,  
be accomplished and fulfilled.

<sup>n</sup>  
1. Timo. 2  
Hebre. 1.3  
&. 9. f

<sup>o</sup>  
Math. 28. d  
and manie

25. How Iesus Christ being ascended  
into heauen, is neuertheles here on  
earth with his flocke.

others.

**W**ee vnderstande, that glorie hath  
brought<sup>a</sup> immortalite to y<sup>e</sup> bodie  
of Iesus Christe, but hath not taken  
away the nature of his body therefore  
concerning his humaine<sup>b</sup> nature, he  
hath taken euen from vs into heauen,  
where he shall dwell vntill the time he  
shall come to iudge the quicke and the  
deade,<sup>c</sup> but concerninge his diuinitie  
and the workinge of the holy spirite, he  
is with his electe and shalbe vntill the  
ende of the world, as Christe hath sayd,  
the poore<sup>d</sup> shall ye haue alwayes with  
you but me shall ye not haue. And also  
as the Angelles saide to the Apostles  
after his ascention, Iesus whiche is lift  
vp from you into heauen, shall come

<sup>a</sup>  
Luke. 24. f  
Iohn. 20. f  
Act. 1. a

<sup>b</sup>  
Act. 1. a  
&. 3. d

<sup>c</sup>  
Math. 28. d  
Iohn. 16. g  
Ephe. 4. b

<sup>d</sup>  
Math. 26. a

<sup>e</sup>  
Act. 1. b

Dij againe



The.iiij.poynt.

f  
Act. 3. d

g  
August  
Episto. 57  
ad dardanū.

againē even as ye haue seene him ascend into heauen, and as S. Peter said to the Jewes that heauens f must holde him vntill the restoring of all thinges. Wherebpon Sainct Augustine g saide well agreinge with the scripture, that we ought to take hēde that wēe do not so confirme the diuinity, that we denie the verity of the bodie, and not to make this conclusion that those things which are in God, be euery where, as God is euery where.

26. There can be no other true religion then this.

a  
Rom. 3. d  
2. Cor. 5. d  
b  
1. Tim. 2. b

c  
2. Cor. 5. d  
Rom. 5. d  
Collo. 1. c

**I**N this mystery of our redēption which mannes reason can not attaine vnto, God is declared to be very God, that is to say perfectly righteous, and perfectly merciful. First a perfectly righteous in y he hath punished al our sinnes very sharply in his person who made b himselfe a satisfactiō & pledge (that is to say) in Iesus Christ, & mozeouer doth not receiue vs nor allow vs as his children, & except we be couered & clothed with y innocēcy, holines & perfect righteousness of Iesus Christ. On the other part



part he declareth himselfe to be perfect-  
 lie merciful, in that he findeth in vs no-  
 thinge but canse and matter of damna-  
 tion,<sup>d</sup> yet would that his sonne shoulde  
 take our nature in whom he found a re-  
 medy to appease his iustice, <sup>c</sup> who also  
 he doth communicate to vs freely with  
 all his treasoures to y<sup>e</sup> end that we may  
 be partakers of eternal life, by his only  
 goodnes and mercy: so that by faith we  
 lay hold on Iesus Christ as shalbe shew-  
 ed hereafter. But contrarywise, al re-  
 ligio<sup>n</sup> f<sup>r</sup> which doth oppose o<sup>r</sup> set against  
 the w<sup>r</sup>ath of God any other thing then  
 the onely innocencie rightuousnes and  
 satisfactio<sup>n</sup> of Iesus Christ apprehended  
 by faithe, spoyleth God of his perfect  
 rightuousnesse and mercy, and  
 consequently ought to be  
 holden for false and  
 deceitfull, as shall  
 be declared in  
 the seventh  
 poynt.

D iij

Of

d  
Rom. 5. dc  
Rom. 8. ff  
1. Cor. 2. a  
Gala. 1. b

The.iiij.poynt.  
**Of the holy Ghoste.**

The fourth poynt.

The first article of the person of the holy Ghoste.



We beleene in the holie Ghoste, whiche is the<sup>a</sup> coeternall and consubstanciall power of the Father and the Sonne, in whom he is resident

and from whom he<sup>b</sup> proceedeth, being one God<sup>c</sup> with them, and neuerthelesse distincte in person.

2. Of the effectes properly considered in the holy Ghost.

**T**He infinite force and vertue of him is declared in y<sup>e</sup> creation<sup>a</sup> and preservation of all creatures from the beginning of the worlde, and principally shalbe considered by vs in this present treatise, according to the effectes which he bringeth furth in the children of god, in bringinge with him<sup>b</sup> his grace to make them seale the efficacie and vertue thereof, and briez<sup>c</sup> to bringe them from

<sup>a</sup>  
Gen. 1. a

b

Iohn. 14. b

&. 16. a.

c

Rom. 8. b

Act. 5. 2.

1. Cor. 12. 2.

&. 3. c.

d

Math. 8. d.

a

Gen. 1. a

Psal. 104.

b

Rom. 8. b.

1. Cor. 2. c.

1. Iohn. 4.

c

Eph. 1. a

from degré to degré, to the right ende  
and marke wherunto they be predesti-  
ned befoze the foundation of the world.

3. The holy Ghost maketh vs parta-  
kers of Iesus Christ by faith onely.

**T**HE holy Ghost then is the same  
by whom the Father doth put and  
keepe his electe in possession of Iesus  
Christe his Sonne, and consequently  
of al the graces whiche be necessarie to  
their saluation. But firste it behoued  
that y<sup>e</sup> same holy spirite make vs capa-  
ble and mete to receiue the same Iesus  
Christe, the which he doth, in creating  
a within vs by his mere diuine good-  
nesse and mercie, that whiche wee call  
Faith, the only instrument<sup>b</sup> to take  
holde of Iesus Christ, when he is offe-  
red to vs, and the onely vessell to re-  
ceyue him.

Epe. 1. c

Phillip 1. d

2. The. 3. a

b

Ihon. 3. b

4. VVhat meanes the holy Ghost  
vseth to create & maintaine faith in vs.

**H**e vseth two ordinarie meanes (ne-  
uerthelesse without communica-  
ting his vertue to them, but workinge  
by them) soz to create in vs this in-

D b

strument



The.iiij poynt.

Argument of faith, and also to mayntaine and confirme it more and more.

<sup>a</sup> That is to say, by the preaching of the worde of God, and his sacramentes as shalbe hereafter sayde. For first we wil

<sup>a</sup> Math. 28.d

Actes. 6.a

Roma. 10.c

James. 1.c

1.Pet. 1.2 23

declare what this precious faith is, and what be the effects thereof.

6 Howe necessary fayth is, and what faith is.

<sup>a</sup> Rom. 8.b

1.Co. 2.d

b

1.Cor. 1.c

Iohn. 10.d

Actes. 2.b

Luc. 23.e

c

Iohn. 3.a

d

Psal. 51.d

Esa. 6.b

Ierc. 1.b.

e

Psal. 40.b

Iohn. 8.f

Math. 13.b

f

Iohn. 1.a

g

Iohn. 12.f

**W**ee be such <sup>a</sup> enemies of our owne saluation by reason of our naturall corruption that if God did but only aduertise vs that we shoulde finde our saluation in Iesus Christe, wee would make but a mocke of it, as the worlde hath alwayes done, and will doe vntill the ende of the worlde. Moreover <sup>c</sup> if he had not ioyned other thinges to it but onely tolde vs that the meanes to seele the fruite of this medicine against eternal death, is to beleue in Iesus Christ this had serued no more then the other. For concerninge all this wee be but <sup>d</sup> comme, <sup>e</sup> deafe, <sup>f</sup> and naturally blinde, <sup>f</sup> and it had bene as impossible for vs to <sup>g</sup> beleue of our selues, as it is impossible for a man that is deade to lie.

Where

Therefore it was necessary that with  
 the same, this our good father whiche <sup>h</sup> John.3.d  
 hath elected vs, shoulde come and re-  
 double his mercie towarde his ene-  
 mies, and declaring <sup>h</sup> to vs that he hath  
 so loued the worlde that he hath geuen  
 his onely begotten sonne, vppon this  
 condicion, that whosoener embrace  
 him by faith, shall not perishe. He  
 createth in vs likewise this meanes of  
 faith whiche he requireth of vs. Now  
 the faith whiche wee speake of, is not  
 to beleue onely that God is God, and  
 that the contentes of his worde be true  
<sup>i</sup> (for the Deuilles haue this saythe, <sup>i</sup> James.2.d  
 and can not but tremble at it) but <sup>k</sup>  
 wee call faith a certaine knowledge <sup>k</sup> 1.Cor.2.6  
 whiche the holy Ghoste by his onely  
 grace and goodnesse, engraueth more  
 and more in the hearts of the elected of  
 God, by y<sup>e</sup> which eche one of them being  
 ascertained in his heart of his election,  
 doth apply & appropriate to him self the  
 promise of his Saluation in Iesus  
 Christ. Faith I say, beleueth not onely <sup>l</sup>  
 that Iesus Christ is dead and rysen for <sup>l</sup> Rom.8  
 sinners, but proceedeth to embrace Je- <sup>l</sup> Heb.1  
 sus Christ, in whom onely she trusteth <sup>l</sup> 1.Ihon.4  
 and



The.iiiij.poynt.

m  
Ephc.3.  
n  
First Sermon  
of the an-  
nuntiation.

and so assureth her self of her saluacion that she m doubteth not , and for that cause saide Sainct Barnarde n accoꝝding to all the Scripture as foloweth. If thou beleue that thy sinnes may not be put away , but by him whome thou hast offended, and in whom is no sinne, thou dost well : but yet ioyne thereto another poynt , that is to say, that thou beleue also, that by him thy sinnes be forgiven. And this is the witnesse which the holy Ghoste bringeth in our heartes , saying : thy sinnes are forgiven thee.

6. VVhat is the obiect of the trewe fayth, and of what force it is.

FOR as muche as Iesus Christe is the marke of our faith , even as is declared vnto vs in the holie Scripture and worde of God : There foloweth two poyntes whiche are well to be noted, the a one that where there is no worde of God , but onely the worde of man , what soeuer it be, there is no faith but onely a dreame or opinion, which can but deceiue vs , the b other poynt is, that fayth embraceth and appropriateth to it selfe Iesus Christe, and

a  
Rom.10.b  
Mar.16  
Rom.1.c  
2.Pet.1.d  
Gala.1.b  
b  
Iohn.17  
Rom.8.b  
1.Cor.1.d



and al that is in him (foz as much as he is geuen vs on that condition that wee beleue in him) from whence one of these two thinges do folowe, that eyther all that whiche is necessarie to our saluation, is not in Iesus Christ, or if all be there, that he whiche hath Iesus Christ by faith hath all. Now, to say that all that is necessarie to our saluation is not in Iesus Christe, is a blasphemie most execrable, foz <sup>c</sup> that were to make him no Sauour but in a part. There resteth then the other parte, that is to say, that in hauinge Iesus Christ by faith, we haue all <sup>d</sup> thinges in him according as the Apostle <sup>c</sup> saith <sup>e</sup> that there is no condemnation to these which be in Iesus Christ.

<sup>c</sup>  
Mat. 1. d

Rom. 8. a

d

Rom. 5. a

e

Rom. 8. a.

7. How this is to be vnderstande, whiche we saye, (as Sainct Paule saith,) that we be iustified by onelie fayth.

**T**HE reason is because that faith is the instrument whiche recey-ueth Iesus Christe, and therefore recey-ueth his rightuousnes, (that is to say) all perfection. When we say than as Sainct Paule saide, <sup>a</sup> that we be iu-

<sup>a</sup>  
stified Rom. 3. c

The.iiij. poynt.

Gala. 2

Phil. 13. b

2. Tim. 1. 6

Titus. 3. a

Hebr. 11. b

Justified by only faith, it is not to say that faith is a vertue which maketh vs righteous in our selues before God (for that were to set our selues in the place of Jesus Christe the whiche onely is our perfecte and entier righteousness) but we vnderstande that we be iustified by faith, for as much as it embraceth him which iustificeth vs, that is to say, Jesus Christ, in such wise that it vniteth and knitteth vs together with him to be partakers of all the goodnesse whiche he hath, the whiche beinge allowed and imprinted in vs, is fullie sufficient to make vs perfect and accepted for righteous before God.

8. To be assured of our saluation by faith in Iesus Christ, is nothing lesse then arrogancie or presumption.

**B**y this it appcareth that to be assured of our saluation by faith is not any arrogancie or a presumption, but on the contrarie parte, it is the onely meanes to take all pride from our selues, for to geue all glory to god. For faith onely teacheth vs to goe out of our owne selues, and to knowe that  
in

Rom. 6

Ephe. 3

Hebre. 10.

1. Iohn. 2

Rom. 3

in vs there is nothinge but matter of 1. Cor. 2. 4.  
all damnation, and sendeth vs to one Titus. 3.  
onely Iesus Christe, by whose onely  
iustice it teacheth and assureth vs that  
we shall finde saluation before God.

For all that which is in Iesus Christe  
(that is to saye, all righteousnesse and  
perfertion) is counted and allowed to  
vs as properly our owne, so y<sup>e</sup> we em-  
brace him by faythe. And hereupon  
Saint Bernard sayde,<sup>b</sup> that the wit-  
nesse of our owne conscience is our glo-  
rie, not suche a witnes as the glorious  
proude Pharisey had, heying deceiued  
in his owne thought, and deceyuing  
his maister, the which witnesse is not  
true: but the witnesse is true whiche  
the holy ghost witnesseth to our spirite.

First Sermon  
of the an-  
nuntiation.

9. Faithe findeth in Iesus Christe all  
that is necessary to saluation.

**T**his word ought to be expounded  
particularli so y<sup>e</sup> it may be knowe  
whether by faith we do apprehēd  
sufficient remedy for to assure vs fully  
of eternall life, according as is sayd, the  
iuste shall liue by faith. We say then  
that all that which letteth man to haue  
acquaintance

Rom. 1  
Gala. 3.  
Abac. 3



### The.iiij.poynt.

acquaintance with god, which is perfect,  
lie iust and good, lieth in three poyntes,  
in the whiche we finde as many remedies  
ready prepared, not in our selues,  
**b** but in Iesus Christ onely. So we haue  
**1ohn. 17.b.** now nothinge elles **b** of our owne but  
Iesus Christ and al that which he hath.  
Prouided alwayes that we be by faith  
vnited and conioyned with him as par-  
takers of all his goodnes. For the which  
cause the Church that is to say the as-  
semble **c** of the faithfull, is called the  
spouse of Iesus Christ her husband, for  
**Rom. 7.a** to shew the coniunction & communion  
**2. Cor. 11.a.** which is betwene Iesus Christ & those  
**Ephc. 5.g** which by faith be ioyned with him. For  
in vertue of this coniunction and spiri-  
tuall mariage by faith, he taketh all our  
miseries vpon himselfe, and wee do re-  
ceyue all his treasures of him by his  
pure goodnes and mercy, as foloweth.

10. Of the remedie whiche faith findeth in Iesus Christ onely, against the first assault of the first temptation, grounded vpon the multitude of our sinnes and what assurance there is in this case, either vpon the saints or vpon our selues.

Let

**L**ET vs now see, whether in Iesus  
 Christ onely wee finde sufficient re-  
 medies against all the temptations of  
 Sathan & all dismayninge of conscience.  
 First Sathan and our owne consciēce to  
 shew our vnworthinesse setteth before  
 vs y<sup>e</sup> nature of god partly rightwise as  
 chief enemy & reuenger of al iniquitie.  
 Now sith the we finde y<sup>e</sup> we be couered  
 with an infinite number of iniquities,  
 it foloweth y<sup>e</sup> wee can loke for nothing,  
 but the rewarde of sinne, that is to say  
 death & eternal. What can man alledge  
 now against this conclusion. Certenly,  
 nothing, that is auaylable except it be  
 that which I shal say hereafter. For first  
 yf he haue recourse vnto Gods mercy,  
 forgetting his iustice he deceiueth him-  
 selfe. For this is a thing most sure, that  
 god is in suche wise mercifull that not  
 withstanding his iustice must be entir-  
 orly & fully confessed as we haue decla-  
 red here before in the.26.article of the.3  
 point. If then we wil alledge for a cloke  
 to couer our sins, y<sup>e</sup> merites of sainctes,  
 first we doe them great wrong, for as  
 much as David himselfe crieth out and  
 saith: enter b not lord into iugement w<sup>th</sup>

Rom 5.d  
 and.6.d

Augustine  
 the merites  
 of sainctes  
 First reason.

thy Psal. 143.



The.iiij. poynt.

psal. 116

d  
Rom. 5. 9.

e  
2. Cor. 4. 2

f  
Phil. 3.

\*  
second reason

\*  
third reason

thy seruant, and in an other <sup>b</sup> place he  
confesseth y<sup>e</sup> his woꝝkes cannot attayne  
vnto god. And what said Paul of Abrah-  
ham that holy person and father of the  
faithfull: If Abraham c saith he had ben  
iustified by woꝝkes, he had wherin to  
reioyse, but not toward God: for what  
sayth the Scripture: Abraham beleued  
God, and that was counted to him for  
righteousnes. And what saith sainte  
Paule of himselfe, truley c saith he I  
knowe not my selfe to be culpable, but  
yet I am not therby iustified. How can  
we then alledge the merites of saints  
for a satisfaction for our sins, so much  
as themselves had no refuge but to the  
only mercy of god, being pacified by Je-  
sus Christ. \* Moreover if it had bene so  
that the saints had merited heauen by  
their holy life, (the which could not be,  
sith they do testifie themselves the con-  
trary) had they not receiued already the  
payment and reward for theyꝝ merites  
and good woꝝkes, by what right or title  
then can we alledge theyꝝ merites any  
more: \* For to say y<sup>e</sup> they had so many  
merites y<sup>e</sup> there remained ouerplus for  
other, is that not as much as to falsifie y<sup>e</sup>  
which



which they haue left vs in writinge And  
 what more? Is it not as much as to say  
 that they had nothing to do w<sup>th</sup> the death  
 of Iesus Christ, because they had in the  
 more merites and goodnesse then they  
 needed? And mozeouer\* if they had me- \* Fourh rea-  
son.  
 rites moze then they needed, by what  
 right know wee that they be ours: Is  
 it because wee think y<sup>e</sup> wee haue bought  
 them? Beholde sainte Peter reprocued  
 Simon the Magicien for making mar-  
 chandise of spirituall thinges: thy mo-  
 ney and thou perish together (saith he)  
 because thou thinkest to brie the gyfte of  
 god with money. Behold now how we Actes. 8.  
 thinking to honour y<sup>e</sup> saints dishonour  
 them as much as wee can possible, but  
 now if y<sup>e</sup> works of saintes can take no  
 place or profite vs in this poynt, what  
 can wee finde in our selues or in any  
 other man living, that can be sufficiēt:  
 But for to cut of all such false imagina-  
 tions, let vs consider the reasons follo-  
 wing. First would wee not count that  
 man w<sup>th</sup>out his wit, which wold persua-  
 d himself to be quyte of his creditor, un-  
 der this colour or pretence to haue de-  
 manded that he had payed his debts, or that

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an other had payed it for him, euen so  
do wee towarde god, when wee be not  
content with the satisfaction of Iesus  
Christ onely. For what foundation or  
ground hath all the will, works, or me-  
rites of sayntes worshippings, but on-  
lie the fantasie & imagination of man,  
as though god ought to take all thinges  
well which seemes good to vs. But  
contrariwise here what Iesus Christe  
sayth with his owne mouthe: they ho-  
nour me in g vaine saith he, keeping the  
comandementes of men: and in an o-  
ther place he saith when h ye com to ap-  
peare before my face who required such  
thinges of you to tread in my courts: &c.

Secondarely whe we say that we stay  
upon the onely mercy of God and yet  
do alledge or thinke that we haue satis-  
fied or payed part or altogether, is not  
this a derogacyon to his mercy?

Thirde not to be satisfied with the  
onely merites of Iesus Christe, but to  
goe about to ioyne and annere other  
with him, is it not as much as to denie  
Iesus Christ to be our onely Saviour  
& to make him but a saviour in parte?  
Fourthly is not this the robbing of god

of

g  
Math. 7. a  
h  
Esay. 1. c.

i  
Rom. 4. a

k  
Gala. 1 2. d



of his perfect iustice. & so consequently  
 of his diuine power. whē wee be so feeble  
 hardy to set against his merits y<sup>e</sup> works  
 of man (wherin be so many imperfeci-  
 ons, how excellent so euer they m<sup>e</sup> be) to  
 pacifie y<sup>e</sup> wrath of god. And yet y<sup>e</sup> pro-  
 phete Dauid said enter not lord into  
 Iudgement with thy seruau<sup>t</sup>. &c. Let  
 vs learne therefore to answere to the  
 foresaide argument of Sathan after an  
 other maner, that is in this wise. Thou  
 saiest Sathan y<sup>e</sup> god is y<sup>e</sup> perfectly righ-  
 teous and reuenger of all iniquitie. I  
 do confesse, but I will ioygne therto an  
 other propertie of Iustice whiche thou  
 hast left out, that is, for as much as god  
 is righteous he is content with one pay-  
 ment. Thou wilt say then that there  
 be infinite iniquities in me whiche de-  
 serue eternall death. I do graunt, but  
 I adde more to it whiche y<sup>e</sup> hast malici-  
 ously omitted, that is o that the iniqui-  
 ties whiche be in me were most suffici-  
 ently reuenged and punished in Iesus  
 Christ which hath borne the iudgement  
 of god in my stead, so vpon this I make  
 my conclusion contrary to thine, that is  
 to say, for as much as god is righteous

Rom. 3. d

Luke. 17. e

Psal. 143. a

Rom. 3. d



## The.iiiij poynt.

p  
 Rom. 3. d  
 q  
 1. Cor. 5. d  
 f  
 Rom. 5. d  
 Phil. 2. a  
 f  
 Rom. 8. a  
 t  
 Colos. 2. c  
 v  
 Gal. 3. b  
 x  
 1. Pet. 2. b  
 y  
 Roma. 5. b  
 Ephe. 5. b

Iohn. 9. 2  
 1. Pet. 2. d  
 Lam. 1. a

and p will not be paide double, and Je-  
 sus Chriſte god and man, hath by one  
 infinite obedience made ſatiffaction to  
 the infinite maieſtye of God, it folow-  
 weth ſ that my iniquities, can no more  
 frape nor trouble me, my accountes,  
 and dettes beinge aſſuredly rased and  
 wiped out by the pzeious blood of Je-  
 ſus Chriſt, which was made accursed  
 for me, dyinge righteous for the x<sup>vn</sup>  
 righteous. Upon this we may be ſure  
 that Satan will ſet befoze our eyes al  
 our afflictions and troubles and eſpeci-  
 ally death, y alledging y they be as ma-  
 ny ſufficient testimonies againſt vs, y  
 god will not forgeue vs our ſinnes, but  
 we muſt reply to that concerning affli-  
 ctions. Firſt although all kinde of affli-  
 ctions and alſo death be entred into the  
 worlde thoꝛowe ſinne, yet god when he  
 puniſheth vs hath not euer reſpects to  
 our ſinnes as it appeareth in the hiſtoꝛy  
 of Job, and z many other places, but in  
 ſcourging vs he hath diuers reſpectes  
 tending to his gloꝛy and our pꝛofite, as  
 ſhalbe ſaide hereafter in the laſt article  
 of the fourth poynt. Furthermoze al-  
 though God doth afflict his electe for  
 their

theyr sinnes untill they feelee the very paynes of death, <sup>aa</sup> yet is he not angry with theym as a Judge to condempne them: But as a father chastisinge his childzen to p̄serue the from perishing <sup>bb</sup> to geue other examplēs <sup>cc</sup>.

<sup>aa</sup>  
Iob. 13. 6  
<sup>bb</sup>  
2. Cor. 6. b  
Heb. 12. b  
2. Sam. 7

ii. The remedie which onely saythe findeth in Iesus Christe, onely agaynst the seconde assaulte of the first temptation grounded vpon this, that wee be vn furnis hed of the rightuousnesse which God requireth of vs.

<sup>cc</sup>  
2. Sam. 12. 6

**T**H E second assault which sathā may make agaynst vs because of our vnworthines is, that it is not sufficient to haue liued without sinne, or to haue satisfiēd for our sins, but is required furthermoze that man should fulfil y<sup>e</sup> holy law, that is to say, y<sup>e</sup> he hath loued God perfectly & his neighbour as himselfe.

Bring forth the this rightuousnes, or els how wilt thou beare the curse of the law and the maiesty of god: Now what can al the rightuousnes of men help vs against this assault: For here is spoken of a perfect obediēce according to y<sup>e</sup> law whiche was neuer founde but in Iesus

<sup>a</sup>  
Deut. 17. d  
Gala. 3 b  
Rom. 4 c



## The.iiij.poynt.

**b** do  
 Math. 3. b  
 Phil. 2. a  
 Elaye. 53. b  
**c**  
 Rom. 5. b  
 Gal. 3. b  
**c**  
 Colof. 1. c  
 2. Cor. 5. d  
**f**  
 Ephe. 1. b  
**g**  
 Iohn. 1. b  
**h**  
 Rom. 8. 1.

**Christ only.** Let vs learne here againe  
 to apply to vs by faith an other treasure  
 and benefite of Iesus Christe, that is to  
 say his righteousness. For we <sup>b</sup> know  
 that it is he <sup>y</sup> hath fulfilled al righteous-  
 nesse hauing perfectly obeyed God his  
 father & perfectly loued his enemies <sup>c</sup>  
 so <sup>y</sup> he became accursed <sup>d</sup> for them as  
 s. Paule saith <sup>y</sup> is to wete, he did beare  
 the Iudgement of <sup>y</sup> w<sup>r</sup>ath of God <sup>c</sup> for  
 them, to the ende <sup>y</sup> we being clad with  
 this perfect righteousness, which is impu-  
 ted to vs by faith as though it were pro-  
 perly our own, <sup>f</sup> we may be made accep-  
 table befoze God as brethren <sup>g</sup> and co-  
 heiers with Iesus Christ. Now for this  
 point Sathan <sup>h</sup> must perforce haue his  
 mouth stopped, so that we haue <sup>y</sup> sayth  
 which applieth Iesus Christ to vs with  
 all the riches and treasures which he  
 hath to communicate to those whiche be-  
 leue in him.

12. The third assault of the same tēp-  
 tation grounded vpon the naturall  
 corruption or originall sinne which  
 is within vs.

Sathan



**S** Atha hath yet remaining one assault  
 in the temptation of our vnworthi-  
 nes which is this. Although thou hast  
 satisfied for the payne of thy sinnes in  
 the person of Iesus Christ, & that thou  
 arte also clothed with his righteousness  
 yet arte thou corrupted in thy nature,<sup>a</sup>  
 wherin alway remaineth the roote of al  
 sinne. How darest y then appeare be-  
 fore the maiesty of god enemy to al vn-  
 cleanes<sup>b</sup> and searcher of the botome of  
 thy hart<sup>c</sup>: Now concerning this point  
 wee finde yet one easy remedy in Iesus  
 Christe onely vpon whome wee must  
 stay. But wee be yet so enclosed in this  
 mortal<sup>d</sup> body, that wee doe not the good  
 whiche we woulde, and yet do feeble the  
 sinne<sup>e</sup> that remaineth in vs, and the  
 flesh that strineth against the sprite<sup>f</sup>  
 by reason wherof wee be yet defilled in  
 body and soule concerning our selues<sup>g</sup>  
 but for as much as by faith wee be vni-  
 ted, incorporated,<sup>h</sup> rooted,<sup>i</sup> and<sup>k</sup> grafted  
 in<sup>l</sup> Iesus Christ, by whom our nature  
 hath bene from the first moment of his  
 conception more fully<sup>m</sup> restored and  
 sanctified, and made more pure,<sup>n</sup> then  
 euer it was created in Adam forasmuch

Rom. 7. e

b

Iob. 4. d

Psal. 5. a

c

Psal. 44. d

Ieremi. 1. b

d

Rom. 7. c

e

Rom. 3. d

f

Gala. 5. c

g

1. Cor. 4. a

phil. 3. b

h

1. Cor. 6. d

i

Ephe. 4. d

Collo. 2. d

k

Collo. 2. b

l

Rom. 6. a

m

Mat. 1. d

Luke. 2. d

n

Heb. 2. d

C b

as Rom. 5. c

The.iiij.poynt.

o  
 Gene. 1. d.  
 2. Cor. 15  
 P  
 Rom. 8. 2

as Adam was made but accordinge to the image of god, and o Jesus Christ is very god, who hath taken vpon him our flesh conceived by the vertue of the holy ghost, this sanctificatiō of Jesus Christ is imputed to vs as our owne, then cannot y naturall coꝛruptiō (which resteth partely yet in vs) come in accompte p foꝛ as much as it is couered and clothed with the holines of Jesus Christ, who is much more able to sanctifie & clense vs before God, then the natural coꝛruption is to defile and coꝛrupt vs.

13. The remedye against the second temptation, wherein is demaunded whether wee haue faythe or not.

a  
 Rom. 8. e  
 1. Cor. 2. e  
 1. Ihon. 4. c

I N the second temptation Satã shall replie vpon this that Jesus Christ is not dead foꝛ all synnes foꝛ as muche as all shall not be saved. Then let vs haue recourse to our a faith & aunswere him, that trewe it is, none but the beleeuers doe receiue the fruit of the passion and satisfaction of Jesus Christe. But this in steede of dismayinge vs doth rather establissh vs. Foꝛ that we do know  
 in



in our harts that wee haue faith where  
 by it is already sayd in the third article  
 of this fourth point, it is not enough on-  
 ly to beleue that Iesus Christ came to  
 saue sinners, but wee must particularly  
 enery man apply and appropriate Ie-  
 sus Christ to himselfe in such wise that  
 he do conclude with him selfe I am in  
 Iesus Christ by faith, & therfore I can  
 not perish, but am sure of my saluatiō,  
 so then to be assured that we haue ouer-  
 come Sathan in these thre assaults of  
 the first temptation, and also to resiste  
 the secōd wee must examine our selues  
 whether we haue this faith or not. The  
 meanes is to ascend by the effects vnto  
 the knowledge of the cause which wor-  
 keth them. Nowe the effectes whiche  
 Iesus Christ worketh in vs when wee  
 haue apprehēded him by faith be of two  
 sortes. The first is the testimony which  
 the holy spirite bringeth to our spiritēs  
 that we be the childe of God, & which  
 maketh vs cry abba father in a certain  
 assurance. Secondly wee must vnder-  
 stand whē wee do ioyne & appropriate to  
 our selues Iesus Christe by faith, it is  
 not by a certain vaine or foolish fantasie  
 and

b  
 Roma. 2.2  
 1. Cor. 2. d  
 1. Iohn. 5 d

c  
 Rom. 8. c  
 1. Cor. 2. c  
 Gala. 4. a



The.iiij.poynt.

d  
Rom. 6. c  
1. Iohn. 1. c  
& 2. 2  
& 3. d

e  
Iohn. 3. a  
Ephes. 4. c  
f  
Rom. 7. a

g  
S. Paule to  
the Romai-  
nes, and al-  
moste tho-  
row out all  
his epistles.  
1. Pet. 4. 2.

and ymagination, but really & d in dead  
although it be spiritually, in suche wise  
y as the soule bringeth forth her effects  
and woꝝkes being naturally vnited to  
the body, so when by faith Iesus Christ  
is geuen to vs to dwel in vs, his vertue  
then bringeth & sheweth forth his force  
and vertues. The which is vnderstand  
in the Scripture by this woꝝde regene-  
ration, c because they make vs become  
newe creatures concerninge the quali-  
ties. f And this regeneration hath three  
partes. For as the naturall coꝝruption  
holdeth our personnes captiue bothe in  
body & soule, woꝝking in vs both sinne,  
and death: Lykelwise the vertue of Je-  
sus Christ commeth and taketh posses-  
sion in vs, and bringeth to vs three, ef-  
fectes, that is to say, g mortification of  
this coꝝruption, whiche the Scripture  
calleth the olde man, the buryinge also  
thereof, and finally the rising and resto-  
ringe of the newe man as of S. Paule  
these thinges are described. The mortie-  
fication of our coꝝruption and sinne, is  
the woꝝke of Iesus Christ in vs, wher-  
by he quencheth and subdueth by little  
and little this cursed coꝝruption of our  
nature

nature, so that it becommeth vnhabable  
 to bring forth her effectes in vs, which  
 be mouynges, prouocations, consens-  
 tynges, and other actions contrary to  
 the wyll of God. The burying of the  
 holde man is likewyse the worke of Je-  
 sus Christ by whose force this old man  
 which receyued the stroke of death, doth  
 continually by little and little diminish  
 and weare away. And briefly, as the bu-  
 ryinge or sepulture of our bodies is a  
 proceedinge after death, so is the sepul-  
 ture of the olde man a proceeding after  
 the death therof, wherevnto the afflicti-  
 ons wherewith God dothe daily visite  
 vs, are a great helpe, with spiritual and  
 godly exercises, which we ought conti-  
 nually to laboure in, for to subdue and  
 kylle continually this rebellion & which  
 is called fleshe in the Scripture, that  
 striveth continually against the spirit.  
 Finally the firste death to the faithfull  
 is but the finishing of this mortificatiō  
 and buryng of sinne making an end of  
 the whole battaile <sup>m</sup>. The resurrection  
 of the new man is a worke of the same  
 Jesus Christ, living and raygninge in  
 vs, which in killing our corrupt nature  
 geneth

h  
Rom. 16.2

Collo. 2.6

&amp; 3.2

i  
2 Corin. 4k  
2. Cor. 9. dl  
Gala. 5. cm  
phil. 3. d



# The.iiij.poynt.

n  
Ephc. 1. d

o  
Rom. 8. c

P  
1. Cor. 2. d

q  
Rom. 8. b

r  
Rom. 6. g

& 8. c

f  
Rom. 7. d  
Phil 3 b

geneth in continence newe force and strength makinge it newe concerninge the quality thereof, so that our vnderstanding n and iudgemente is lightened by the pure grace of the holy ghost, and o governed by the power which we haue of Iesus Christ, beginneth to approve and esteeme those things, which before were counted follye p and abomination. q And also for the seconde part, the will is r cleansed and purified to hate sinne, and despyzeth righteousnesse. Finallye al the powers in man f begyn to flie and eschew those thinges whiche God forbiddeth, and to folow that whiche he commaundeth. Beholde now both the effectes, whiche if wee feele working in vs, the conclusion is infallible, that wee have faith, & consequently Iesus Christe in vs vnto eternal life as is aforesaid. Whereupon it appeareth that all faythful ought moste chiefly to haue a respect to this, and to hold fast this precious iewel, which is p testimony of the spirite of god which becometh to his elect by continual invocation & prayer to him, & to make theyr profite by contynuall exercising of good worke

e  
Rom. 12. c



works according to theyr vocation and the gyfte of regeneration whiche they haue receiued. In which sense it is sayd he that is borne of God sinneth not, y<sup>e</sup> is to saye, geneth not ouer him selfe to sinne, but resisteth it moze and x moze, the better to assure themselves of theyr election and vocation: for to know certainly this regeneratiō, we must nedes come to the fruits therof. For (as I said before) man being made free y<sup>e</sup> from sin, that is to say, from his naturall corrup- tion by the vertu of Iesus Christ, dwell- ing in him, beginneth to do those thin- ges which wee call good works. Ther- fore wee saye, as the truthe is, that this faith which wee speake of z can be moze without good works, then the shining sun without light, noz the fier without heate.

1. Iohn. 5. d

x  
1. Pet. 1. by  
Iohn. 8. c  
Rom. 6.z  
1. Iohn. 2. b  
& 4. b  
Iam. 2. d

14. Those doe slander vs falselye whiche saye, that wee disalowe good workes.

**T**hey that doe say that wee disalowe good workes because wee say that we be iustified by Iesus christ on- ly apprehended by onely faith, do plain- ly & falsly slander vs. But wee confes that

The. iij. poynt.

that to geue god all the glozy, and confirme our selues to his holy worde, we differ from them in the matter of good workes, in three principall poyntes.

For in the rest it is so farre from vs to say that Christians ought not to do good workes, and abstaine from euill that contrariwise we say that he lieth falsly, which calleth himselfe a Christian, and doth not study to eschue the euill, and do good. But this is it wherein wee willingly and apparantly disagree with these felows.

15. The first difference in the matter of good workes is, which be good, and which be euill.

First in the distinction of good workes and euill workes before god, we doe content our selues with the onely will of God, and take that for a moste certayne rule of those thinges whiche pleaseth or displeaseth him, and so consequently y<sup>e</sup> which is good or euill, neither desire we concerning this poynt, any better witness of the will of God, then his holy lawe, to the whiche it is

Psalm, 119, not lawfull to adde, or diminish any

not

thing. Wherefore wee hold not those for  
 good workes, which be not stayed but  
 vpon the fantasies of men, what soeuer  
 they be, and wee say: moreover that it  
 suffiseth not, onely to haue the word of  
 god expressely, to commaund to do, or not  
 to do things, but we must also in doing  
 the workes haue a respect to gods wil,  
 and being assured therby, to go forward  
 in good workes: for otherwise nothing  
 can be acceptable to god. For as saint  
 Paule saith, y<sup>e</sup> which is don w<sup>o</sup>ut faith,  
 that is to say, all y<sup>e</sup> is done in doubt of  
 conscience, whether it please god or not  
 and so consequently, whether god com-  
 maunded it or not, is but sinne.

16. whiche be the moste excellent  
 workes, and the qualities of trewe  
 prayer, according to the worde of  
 God, and the auctorite of the an-  
 cient doctours of the Church.

Proceeding as wee haue said before y<sup>e</sup>  
 as the law which wee call the tenne  
 commandementes is deuided in  
 two tables, y<sup>e</sup> one comprehending those  
 thinges which wee owe to god, and the  
 other



other that wee owe to our neighbours:  
so likewise there are two sortes of good  
woykes, the one concerning the service  
and loue of god, the other to our neigh-  
bours. The first both excell the seconde,  
euen as much as God doth excell any  
creature. But among all y frutes that  
faith bringeth forth vniuersallye in all  
Christians, wee think y the inuocation  
of y name of god by Iesus Christ is the  
chiese, which wee cal prayer & is to god  
most acceptable. Whether it be y wee  
desire any thing of him, or that we ren-  
der thanks to him. But wee desyre in  
our prayer these which foloweth.  
First that our prayers proceed fro such  
a spirite, y trusteth assuredly to be hard  
as far forth as shalbe expedient for vs,  
For as saith s. James wee must aske w  
assurance without doubting, for he that  
doubteth is like to the fomme of the sea.  
tossed and thzowen of euery winde. Let  
not suche a man thinke to receyue any  
thing of the lord. Thus farre s. James  
Then foloweth the second poynte, that  
is to say y al prayer which is not ruled  
according to the word of god, is nothing  
wozth, considering y those prayers that

Th's is ap-  
proued tho-  
rew the  
whole scrip-  
ture.

Jam. 1. a

Rom. 10 c

Math. 21. d

Hcb. 4. d

Mark. 11. c

Hcb. 10 d

b  
Rom. 14

be made without faith are but synne, & where there is no worde of god, there can be no fayth, & but onely a folyshe & vaine opinion, as we haue said here before in the .vi. article. That prayer the whiche is made in an unknowen language to hym that prayeth, is a verie mocking of god, & also they that despyre thynges that be not agreable to Gods word. do blaspheme his maiestie.

And consequently it foloweth, that the prayers which be made to any other intercessour and advocate, then to the onely mediator betwene god & man, whiche is Iesus Christ, dothe extreme dishonour to God, and to al his saints. For there is not written in al the holy Scripture any one worde of suche manner of doinges, but contrariwise expressly commanded to desire all in the onely name of Iesus Christ our onely perpetuall aduocate. g. Moreover if we haue neede to seeke an intercessour whiche loueth vs (as we haue in dede) who shal we finde that loueth vs so wel as he that gaue his life for vs, yea even then when we were his ennemies.

Rom. 10.4.

1. Cor. 14. b.

Roma. 8.  
Matth. 20.

Iohn. 14.  
& 15. c.

Tim. 2. b.  
1. Iohn. 2. c.  
Hebr. 7. d.

Iohn. 15. b.



The.iii. poynt.

Rom. 5. b

2. Cor. 1. 12

Math. 28. d

Hebr. 1. b

1. Cor. 1. 12

Math. 3. d

Eph. 1. b

Rom. 8. 12

1. Cor. 1. 12

1. Cor. 1. 12

2. Cor. 1. 12

1. Cor. 1. 12

1. Cor. 1. 12

1. Cor. 1. 12

1. Cor. 1. 12

1. Cor. 1. 12

1. Cor. 1. 12

1. Cor. 1. 12

1. Cor. 1. 12

1. Cor. 1. 12

1. Cor. 1. 12

And if it be needefull to haue one that hath credite and power (as we haue in deede) then who hathe fuche power as he that fytteth; and raygneth on the ryght hande of God? And who shall be fooner harde of God the father then his owne dearelye beloued fonne, in whome he moſte deliteth, and wythout whome nothinge is acceptable? It appeareth then, that miſtruſt onely, hath brought in this cuſtome, not to honour but to diſhonour the Saints in doynge that whiche they neuer dyd, nor willed other to doe. And if they doe alledge our vnworthines, I anſwere, that for as much as our requests be not grounde of any worthineſſe that is in vs, but onely vppon the excellencie, and dignity of Jeſus Chriſt, the which only is promiſed and communicated to vs by faith, with all his benefites, ſo this objection is to no purpoſe. For as we can neuer ſufficiently humble and eſteeme our ſelues vnworthy in our owne ſight, ſo on the contrary, before we pray (except we will pray in vaine) let vs be aſſured that for as much as we be recomended to god by his ſon, which is our on-

lye



lie sufficient intercessour and advocate,  
wee can not sayle but to obtaine those  
things whiche wee desyre by him, so  
that it be expediente for vs, and with-  
oute this confidence it is impossible to  
be heard. Touchinge this matter  
Saint Chrysostome saith (speaking of  
the woman of Cananee) <sup>1</sup> tel me woman  
How darest thou be so bold to approche  
vnto him, for as muche as thou arte a  
sinnefull woman, and full of iniqui-  
tie. I knowe sayeth shee what I doe.  
Beholde the prudence and wisdom of  
this woman, shee prayeth not to saynt  
James, she maketh no request to saynt  
John, she commeth not to saynt Peter,  
neither respecteth the companie of the  
Apostles, nor searcheth out any one  
amongest them, but in steede of all these,  
she taketh Repentaunce for her guide  
and companion, and so goeth to the so-  
ueraigne and onely fountaine.

Item he hath likewise wyrtten that  
which foloweth in the same texte.

When thou wylte make soke to a  
man, thou askest what he doeth? And  
they will answer thee, he sleepeth or he  
hath no leasure, or peradventure the

1.

Homilia. 12  
de Canani-  
tudine.

2  
Christ in  
the homily  
of the  
upon the  
Gospel.

2  
Amplic  
upon the  
Epistle to the  
the Rom.

m  
S. Chrysost.  
in the same  
place.

The. iij. poynt.

Servant will not answer thee. But  
unto God there needeth no such things,  
for in what place so ever thou arte, era  
that thou callest vpon hym, he heareth  
thee, there needeth no gentelman vicer  
or Mediator, neither Crome of the  
chamber, but say haue pittie vpon mee  
my God.

Item, the same saint Chrysostom  
in an other place saith: there needeth  
no Patrones or attorneis before God,  
nor circumstances to flatter other to  
com vnto him. But forasmuch as thou  
art alone, & hast no patrone or advocate  
& thou prayest to god alone by thy selfe  
thou shalt surely obseyne thy request.

Item, saint Ambrose reproving the  
similitude, which the Papistes common-  
ly do vse. They are accustomed (saith  
hee) to allege a poore excuse, sayinge,  
that they oughte to go to God by these  
meanes. As by the meanes of an earle  
they haue accesse to a kinge. But what  
man is so folishe and retchelesse of his  
life, whiche will geetie to an earle that  
honour which he oweth to a kinge.

Item in the same place, they go to the  
kinge (saith he) by the meanes of his  
officers,

S. Chrysost in  
the homelye  
of the profir  
vpon the  
Ghospell.

S. Ambrose  
vpon the  
Epistle to the  
the Rom.

officers, because the King is a man not knowinge to whom he oughte to geue the charge of the common weale. But to please god, whiche is not ignorant in any thyng, and knoweth what each one deserueth, we haue no neede of aduocates to aide vs with theyr suffrages or prayers, but wee haue neede of a holy thought and meditation. Following then the rule of the holy Scripture, and the authoritie of the good aunciente fathers, wee doe esteeme and allow freewill prayers to be the most agreeable things that Christians may offer to God, amonge those commaundements of the firste table, wherin there is containned an expresse confession, as wel of y<sup>e</sup> goodnes of God, with the feare & reuerence due to him onely.

### ¶ Of woꝝkes of Charitie.

In the seconde place we esteeme the woꝝkes of Charitie toward our neighbours, accordinge to the commaundement of the seconde table, whiche proceede of the trewe loue of God, wee beyng reconcyled to hym in Iesus Chryste, for whose sake wee loue oure  
 ¶ iiii neighbours



neighbours though they hate vs. For otherwise all that wee doe is nothinge worthe; what shewe or apparaunce so ever it hath in our life, as Iesus Christ declareth to vs by the example of the Phariseys.

Mar. 6. the  
rowout the  
chapter,

**¶ Of workes indifferent.**

There is an other kynde of workes, whiche properly of them selues be neither good nor euill, but onely hauinge respecte to that ende as they may serue to dispose vs, to do those workes which be good. These workes be fasting, sobriety, with other mortifications of our flesh; to the whiche wee may ioyne virginite, in those whiche haue receyved the gyft of chastite.

1. cor. 7. cha-  
piter whole.

And for a generall rule, suche exercises be so ordered as proceeding from a hart fearyng God, and louinge his neyghbour, and that they be so exercised, that wee maye be more prompte and ready, to serue God, and our neyghbours, accordinge to our estate and vocation, and so they be worthy to be highly esteemed. And doubtles every christian, ought to flye and eschewe such thinges as shall hynder them to serue God or  
to

b  
1. Cor. 7. d

to do they? dutye towards their neigh-  
bours. But the commō error of those,  
whiche stay vpon eternall thinges can-  
not please god, as to put a certaine holi-  
nes in such workes. For Saint Paule  
sayeth playnly, that the Kingedome of  
God lyeth not in eating or drinkeinge,  
and that these be small thinges in res-  
pect of the piety towards God, and loue  
towards our neighbours.

Rom. 14. 5.

1. Cor. 8. 4.

1. Tim. 4. 6.

17. The second differēce in the mat-  
ter of good workes, is to knowe  
from whence they proceede

**T**HE seconde difference in this mat-  
ter of workes is concerninge the  
very roote or spring from whence they  
do proceede. For wee denie not simply  
that faith and good works proceed from  
our intelligence and will, beyng firste  
preuented, chaunged, ayded and accom-  
panyed by the grace of God. But before  
all this wee can affyrme and saye that  
in searchinge the roote or springe  
of that lyttle goodnes whyche is in vs,  
there is no beginning at al of any natu-  
rall disposition in vs, to receyue the  
grace to the ende that suche disposition  
should

Esay. 6. 3.

Luke. 11. 8

Act. 26. 18

2. Cor. 4. 7

Ephes. 2. 8

Rom. 5. 6



## The.iiij.poynt.

Ephc. 2.a

c

Iohn. 6.c

d

Iohn. 3.

1.Pet. 1

2.Corinth. 5

Ephc. 4

Col. 3

e

Deut. 30

Ieremi. 24.

f

Ezech. 11

g

Psal. 51.

Ezech. 16.

Ephc. 1.

h

Phil. 2.p

i

1.Cor. 3.b

k

1.Cor. 4

l

loke aboue

in the 14

article the

3.poynt.

m

shoulde be assisted by the second grace. But cleane contrary there is naturally in vs nothig but darkenes: & enmity against God, b wherefore it was needefull that God shoulde of his only mercy, first of all drawe vs, c that is to saye, to make vs altogether new creatures d as touching y qualities, lightninge those which be not onely partly blinded, but utterly darknes it self, geuing vs harts to vnderstande, chaunginge our stony heartes into fleshie heartes, f creatinge in vs pure heartes, g that is to say, makinge newe altogether that is within vs, of a wicked will, a good and goodlye wyll: briesely, workinge in vs to wyll and also to doe. h So that the Apostles woꝝds be verified, that wee can not onelye thinke of our selues any thinge that is good, i and that the children of God haue nothing, but that whiche they receyued by grace k. So then forasmuche as grace muste make vs good trees before wee can beare good fruite, l it foloweth that there is no meeting together of grace and freewill: for the spirite of god by his pure grace hath made vs free from sinne, m in blyssing vs by sayth to

Jesus



Iesus Christe, from whom wee get a newe lyfe, to bring forth fruite to god, and liketowse when our wyll beyng made fre & worketh through grace, ther is no merites, but onely free rewarde geuen, not being dew o. For on the contrary, the best workes that we can doe deserue eternall peine, were it not for the grace of God, for the best workes of them selues do but pollute the grace, which God hath put in them p.

John. 8. c

Rom. 6. d

Rom. 7. d

Rom. 7. d

o

1 Cor 4. b

Rom. 4. a

p. d. d.

Rom. 4. a

1. Cor. 4

Phil. 3. b

Psalm. 4. 2. 3

12 The thirde difference of the matter of good worke is to knowe wher- to they be good. d.

The thirde difference is yet greater, that is to say, to chynge the worthines of good workes, for our parte to speake in fewe wordes, that for to vnderstande by what right or title wee be assured of eternall lyfe, onely Iesus Christ contenteth vs, beinge geuen to vs, and applied to vs by faith onely, by the only grace and mercy of god, as we haue sayde before more at large. And therefore wee deteste and abhoze this wooorde merites or to merite, and confesse with hart and mouth, that concer-

nyng

a

Rom. 3. c

# The.iiij.poynt.

Luke.17.c

Psal.16

Rom.9.d

Rom.6.a

Rom.4.d

Rom.5.a

ninge the best woꝝkes whiche wee can  
doe, wee count our selues vnprofitable  
seruauntes, <sup>b</sup> and that eternall life is  
altogether of the pure and free mercie  
and gifte of God. <sup>c</sup> Wherefore I make  
this argumente moze then hath bene  
sayd befoze in the tenth article. Good  
woꝝkes come from Iesus Chꝛiste dwel-  
lyng in vs, by whose power and vertue  
wee do them by grace, as the corrupte  
nature of Adam, in y<sup>e</sup> whiche wee were  
borne, bringeth forth in vs sinne. For  
we must possesse Iesus Chꝛist which is  
the good tre, befoze wee can bring forth  
good fruite in him. For the cause ought  
to go befoze the effect. <sup>d</sup> And as S. Paule  
declareth that whatsoever is done with-  
out faith, <sup>e</sup> is sinne, it foloweth the con-  
sequently that faith goeth befoze good  
woꝝkes. For by it only wee embrace Je-  
sus Chꝛist. Now he which hath true  
faith, is immediatly Justified, beyng  
fully quieted and pacified in his consci-  
ence. <sup>f</sup> Now then can good woꝝkes iusti-  
fie vs, and so consequently saue vs. For  
wee must of necessity be iustified and so  
consequently haue iust title to saluatio,  
befoze we can do any one good woꝝke.

In

In this lieth all our consolation, that we haue our onely refuge to the special grace and mercy which is presented to vs, in Iesus Christ onely, whiche is not our saviour and redeemer in parte but all altogether.

19. To what ende good woorkes doe serue vs before God and before men.

**B**y this it appeareth plainly howe wroōgfully they charge vs as though wee did disallow good woorkes: whereas on the contrary wee doo with al our powers endeuour our selues as much as is possible for vs to declare which be the very true good woorkes, and from what springing or fountaine they procede, y the simple people bee not deceyued ignorantly. Notwithstanding wee doe not ground our selues in any respect vpon our woorkes, neither in part nor in all: when we come to declare by what title eternall life is geuen vs, but contente our selues with Iesus Christe onely. And also wee acknowledge our regeneration with the fruites proceedinge to our singuler comfort as foloweth.

Philip. 3. 6  
Rom. 6. d  
1. Cor. 4. 3

¶



## The .iii. poynt.

<sup>b</sup>  
Mark. 5. b  
2. Pet. 2. c

<sup>c</sup>  
Math. 16. p  
Rom. 2. a

<sup>d</sup>  
James. 2. d

<sup>e</sup>  
1. Cor. 4. a  
Phil. 3. b

<sup>f</sup>  
Rom. 3. c  
Gal. 2. d

Fyſt good workes ſerue to profite  
our neighbours and alſo to prouoke the  
very Infideles to geue glory <sup>b</sup> to God.

Secondly they assure vs more & more  
of our ſaluation, not as cauſes thereof,  
but as testimonyes and effectes of the  
cauſe, to weete of our faith as we haue  
declared in the thirtieth article. Be-  
hold alſo why it is ſayde that God ren-  
deth to euery man accordinge to hys  
workes, <sup>c</sup> and alſo that Abraham was  
iustiſied by his workes, <sup>d</sup> not that our  
workes be cauſes of our ſaluation in  
any <sup>e</sup> wiſe (for that were a feeble foun-  
dation and vncertayne) neyther do our  
workes make vs righteous before god, <sup>f</sup>  
but becauſe our good workes be testi-  
monyes and effectes of our faith, the  
which apprehendeth Jeſus Chriſte our  
trewe and onely righteousneſſe as hath  
beene ſaide heretofore.

Thyrdely wee knowe that water is  
of the nature of his firſt ſprynge. So  
lykewiſe, for that oure regeneration  
is neuer accompliſhed nor fully  
perfecte here on earthe, but there is  
continuall battayle betwene the fleſh  
and the ſpिरित, & and there remaineth  
neith

neth I save greate and grosse darcke-  
 nesse in our vnderstandynge, <sup>h</sup> and  
 likewyse greate rebellions in <sup>i</sup> oure  
 fleashe. It foloweth then that the  
 beste workes whiche maye p:occede  
 from the perfectest man in the worlde,  
 yf they were straightlye examined they  
 shoulde bee founde nonne otherwys  
 but defilinge of the graces of God, lyke  
 as wee see a cleare runnyng water  
 whiche is of it selfe pure, is defiled  
 and polluted by runnyng thorough  
 some vyle or filthy place. Where-  
 fore David sayde that no lyvinge cre-  
 ature is founde Juste before GOD  
 by hys <sup>k</sup> workes. Also Saynte Paule  
 cryed oute and sayde I doe not the  
 good whiche I woulde doe, and the  
 euill that I woulde not doe, that doe  
 I. O miserable man that I am who  
 shall deliuer mee from this bodye of  
 deathe? Beholde howe the Sayntes  
 of God teache vs to speake of our best  
 workes, in steede to vse this worde  
 meritynge and of merites. Notwith-  
 standinge wee confesse the goodnesse of  
 our God to be so greate that in con-  
 sidering

s  
 Gala. 5.e  
 h

1. Cor. 13  
 i

Rom. 7.6

psalm. 143.8

Rom. 7.8



## The.iiij.poynt.

m  
 Gene. 15. a  
 Math. 5. b  
 & 10. d  
 2. Iohn. b  
 n  
 Math. 19. d  
 1. Tim. 4. c  
 Math. 125. b  
 o  
 Roma. 4. a  
 p  
 Exod. 20. b

sideringe hys children, not in them-  
 selues but in Iesus Christe his welbe-  
 loued sonne with whome they be bny-  
 fed and Ioygned by faythe, and also re-  
 gardinge the frutes of his graces not  
 as they be polluted by our infirmities  
 and weakenes, but because they be as  
 it were proceeded or issued from hym,  
 he doth excepte them and allowe them,  
 yea euen so farre as to recompence the  
 m as wel in this life by many blessings  
 both temporall and spirituall (as is  
 declared in y<sup>e</sup> simylytude of the talents)  
 as also in his celestially kingedome ac-  
 cording to his good pleasure, not because  
 it is dewe to our workes, o as though  
 wee deserved them, but by his pure  
 grace and mercy onely, accordinge as  
 God sayd in his lawe, p not that he wil  
 pay their merits as dewe to those which  
 loue him and keepe his commaunde-  
 mentes, but that he wil shew mercy to  
 them.

Fourthly good workes be certayne  
 testimonies of our faith, and also doe  
 assure vs of our eternal electio, for faith  
 is necessarily ioyned to election. Proue  
 that this is so much more necessary as  
 the



the worlde maketh lesse accounte of it, supposinge that the doctrine of election were a certayne curyous & incomprehensible thing which is contrary. Faith is no other thinge but an assuraunce whiche wee haue, that the promises of eternall life appertayneth vnto vs, because wee were predestined and elected therunto. Wherefore all that is spoken of faythe and of the fruites of faythe, is spoken in vayne, and vnprofitable, except wee ioyne this poynte of election as the onely staye and foundation of all that is aforesaide.

Nowe when Sathan putteth vs in doubte of our election, wee may not search first the resolution in the eternal counsell of god whose maiesty wee cannot comprehend, but on the contrary wee must begin at the sanctification which we feele in our selues to ascend by hier, forasmuche as our sanctification from whence proceedeth good works, is a certaine effect of the faith & not rather of Jesus Christ dwelling in vs by faith. And whosoener is vnited to Jesus Christe is necessarily called & elected of God to saluation in such wise as he shal neuer

9  
Rom. 8. b

## The.iiij.poynt.

r  
Ihon. 9d

r  
Rom. 10. a  
& 8. c

r  
1. Iohn. 3. a

t  
2. Pet. 1. b

v  
1. Cor. 4. a

Rom. 4. a

x  
1. Pet. 3. d

y  
Ihon. 6. d

be reiecte<sup>d</sup> & no<sup>t</sup> forsaken. So it appea<sup>r</sup>eth y<sup>e</sup> the sanctification with the frutes therof be as y<sup>e</sup> first step o<sup>r</sup> degre<sup>e</sup> wher<sup>e</sup> by wee begin to ascend vp to the first & trew cause of our saluation, to weete of our fre eternal election. Fo<sup>r</sup> whosoener saith that he beleueth & notwithstanding gouerneth not his life by y<sup>e</sup> spirite of god, declareth well that he is a liar & deceiueth himself. Fo<sup>r</sup> this cause saint Peter admonished vs to make our vocation & election sure by good wo<sup>r</sup>kes. Not that they be the cause o<sup>r</sup> y<sup>e</sup> foundation of our vocation & election (Fo<sup>r</sup> S. paul declareth plainly y<sup>e</sup> cōtrary. But fo<sup>r</sup> asmuch as good wo<sup>r</sup>kes bring a certayn testimony to our conscience that Iesus Christ dwelleth in vs, fo<sup>r</sup> that cause wee cannot perishe, being elected to y<sup>e</sup> saluation.

20 Remedies agaynste the laste and mo<sup>s</sup>te daungerous temptation, whiche is, whether wee be saued or not.

**H**ERE resteth yet the last and mo<sup>s</sup>te daungerous temptation of all.

Sometime it happeneth that Iesus ch<sup>r</sup>ist deferreth to cal som of his elected vntil

untill the last houre of theyr lyfe, so y  
 it seemeth they be not very well furnished Math. 20.6  
 w<sup>th</sup> these vertues wherof wee haue Luke. 25.6  
 spoken, neither did euer feelee them, for  
 that y<sup>e</sup> cause was not as yet working in  
 them, and the cause must goe before the  
 effect. And also somtimes the perfectest  
 and most holiest persones fall into this  
 extremitie, so as winge and lamentinge  
 for that they feelee not these good moti-  
 ons, but seemeth that it is utterly quen-  
 ched in them: and then sathan bringeth  
 in these doubttes, that where as before  
 they thought they had faith afterwarde  
 thinke it but a shadow or bayne appea-  
 rance of faith. Or elles whereas they  
 beleued before, now by theyr own fault  
 the gifte is taken from them. There-  
 fore wee must indevour our selues to re-  
 sist this temptation as most dangerous  
 of all.

Concerning those whiche feelee their  
 vocation to be long ere it come to them  
 yet theyr assurance is neuerthelesse  
 grounded and established vpon some  
 of these Articles and effectes aforesaid.  
 And as for theyr interior testimonie of  
 conscience, oftentimes it worketh more



promise of God, one little sparke therof, howe little so euer it be, doeth seale us and take holde of Iesus Chryste fullye and perfectly.

Yet not withstanding the greater our faith is, the greater power it hath to holde vs nearer and nearer, & to graffe vs deeper in Iesus Chryste. And wee ought to be ashamed and lament, when in steede of goinge forward we recoile and drawe backwards, and yet the Devil hath not won the victorie, though we fall backe, soo that oure fallynge bringe vs to steppe vp agayne and goe the better forward.

Wherfore when wee be so dismayed and troubled for our negligence and synnes, let vs call to mynde the examples of the Sayntes, whiche were as deepe in as wee, or rather deeper, yet neuerthelesse they ceased not to praye, with assurance to be hearde, because they were the chyldren of God, howe greate and beastly synnes so euer they had committed. Sette before vs then theyr examples, not to contynue in synne, for they contynued not therein when they were waked of the Lorde, but

but let vs folow their repentaunce and  
assuraunce which they had of their sal-  
uation. And conclude y<sup>e</sup> Sathan is a ly-  
er when he would make vs beleue that  
our faith was neuer good, although for  
a time the workinge & effectes thereof  
were hiden, which is as much as to say  
there is no fyer because there is no  
flame. Or y<sup>e</sup> the trees be dead in wynt-  
er because there is no greene leaves  
nor fruite, or apperaunce of life.

Fourthly, let vs haue recourse vnto y<sup>e</sup>  
surer & perfecter remedie, which is the  
certaintie of our electiō established vpon  
on the immutable purpose of god. And  
to haue the certaine testimony & intent  
of this infallible & vnmouable election  
althoughe the motions & workinges of  
faith, seeme to be quenched & perished  
in vs, call to remembraunce the dayes  
past of the example of Dauid, & we shal  
finde most certaine testimonies of the  
favour of God towarde vs, so that we  
shall not neede to doute. Also we maye  
finde that sometimes we had the wor-  
kinge of faith, & so of our election & sal-  
uation whiche were so manifest in vs,  
that the Deuill himselfe cannot denye



The.iiij.poynt.

but then wee were in the fauour of god  
and had true sayth. For without sayth  
no man can please god. But if Sathan  
replie to that, that then wee had faith,  
but now we haue lost it, and that God  
hath taken his grace cleane from vs.  
Let vs answer boldly that this is as  
false a Doctrine as the Authour therof  
is a lyar. For those two poynts be in-  
fallible, first God neuer chaungeth his  
purpose and aduise. The other is, that  
which he hath once purposed must com-  
to passe, whatsoeuer lettes and stoppes  
do come. Also toyne the third reason  
to this, which is that faith is a particu-  
lar gift and belongeth onely to the elect  
as I will pꝛoue. For he that belæueth,  
is vnited and knitte to Iesus Chꝛisse.  
And therfore can neuer die.

John. 6. c

These foundations beinge layed, I  
affyꝛme that who soeuer hath a certain  
testimonie of hys saythe once in all his  
lyfe, may be assured that it is there still  
and shalbe vntill the ende, although for  
a time they feele it not, nor perceiue it.  
For dothe it folowe that a lyttle chyld  
hath no resonable soule in him, because  
he hath not the vse of it? Or that a dꝛon-  
ken



ken man hath not a reasonable soule,  
 because y<sup>e</sup> for a time he hath lost the vse  
 & feeling therof: Peter denyed his mai-  
 ster w<sup>th</sup> an othe. Was his faith therfore  
 boyde and naught, or did the Lord geue  
 him a new faith? No, but on the con-  
 trarye, accordinge to the prayer that  
 Christ made for him, his faith neuer  
 failed him altogether. And as the vitall  
 and liuely spirite and strenghe is not  
 cleane out of him that for a tyme see-  
 meth to be rather deade then alvye, not  
 onely by the iudgement of Physicians,  
 but also by his owne feelinge. Where-  
 fore let vs keepe stedfast thys precious  
 testimonie of our faith, and kepe these  
 infallible argumentes against Sathan  
 in this hard battail, assuring our selues  
 that if euer faith were in vs, it is there  
 still and shal be. Wherefore, we con-  
 clude, that wee be the children and ele-  
 cted of God, and wee shal neuer perish,  
 but be heard and receiued of him to our  
 amendement, thus calling vpon hym  
 which neuer chaūgeth nor altereth his  
 purpose, neither will condemne him to  
 daye, that he was determined to saue  
 yester day. Let vs knowe then that our  
 sal

Note.

### The.iiij.poynt.

Ihon. 6.

saluation dependeth vppon the eternall  
prouidence and wyll of hym that hath  
geuen vs to his sonne, who sayd plain-  
lye that he woulde not lose one of those  
which his father had geuen hym, nor  
they should neuer be reiecte. For it is  
most necessary that our saluation shuld  
remaine in surer hands than our own.  
But there maye be alledged certayne  
reasons contrarpe to thys doctrine, but  
they be easily refuted as is amply decla-  
red from pointe to poynte, in sundrye  
bookes set forth in oure time of this  
matter.

21. Of two instruments, wherwith the  
holye ghost is serued to create faithe  
in the hartes of his electe, to witte,  
the word of god, and the sacrametes.

**I**t hath beene declared in the article  
going befoze how it is the holy ghost  
which createth in vs the instrument  
of the trew faith, & which be the effectes  
and operations thereof in vs, that is to  
say, to apprehend and take holde of Je-  
sus Chyist, in whom onely we find all  
that is requisite and necessary to Justify  
and saue vs. Secondly wee muste  
vnder-

Understande with what instrumentes  
the holy ghost is serued to create faith  
in vs, & furthermore by what maner  
or howe: As we haue declared befoze  
that he is serued with two instrumen-  
tes wherof we shall speake distinctly.

22. What it is that we call the worde  
of god, and of the two parts, that is  
to say the law and the ghospell.

**W**e cal the word of god the rationis  
call booke of the old & new testa-  
ment, & no other thing what so e-  
uer it be. And we deuide this word into  
two kindes or partes, of the which one  
is called the law, & the other the ghos-  
pel. For al y rest depend on the one or  
other of these two parts. We cal it the  
law when it is distinct from y gospell,  
a certayne doctrine whose seede is na-  
turally witten in our harts, the which  
nevertheles for a more expresse decla-  
ration, was witten of God, & compre-  
hended briezly in .x. commaundements  
by the which he declareth to vs y obe-  
dience and perfyte ryghteousnes, whi-  
che we owe to his maiestye and to our  
neighboures, Under a chaungeable  
condicion



## The. iij. poynt.

<sup>a</sup>  
Deu. 27.  
James. 2. b.

<sup>b</sup>  
Math. 19.  
Iohn. 1. c.  
<sup>c</sup>  
Roma. 3.

<sup>d</sup>  
1. Cor. 1, d.  
<sup>e</sup>  
1. Cor. 2.

condition, <sup>a</sup> that is to say, eyther of lyfe eternall (so that we haue perfectly fulfilled the whole law, without breaking any one pointe) or els death eternall, for lacke of the entiere fulfyllinge & accomplishinge the contentes of euerye parcel of the commandementes. Wee call the Gospell (that is to saye, good newes) a certaine doctrine reueled fro heauen, and <sup>b</sup> altogether surmounting the natural sence of man: by the which worde god <sup>c</sup> declareth to vs, that he wil saue vs frely by his only sonne, so that we embrace and accept him by faythe, as our onely wisdom, righteousnesse sanctification, and redemption, <sup>d</sup> by the whiche also (I say) he testifieth to vs these thinges, yea, in suche wyse, that incontinent he reneweth in vs thorow the same word to embrace the goodnes whiche is offered to vs.

23 VVhat difference there is betwene the lawe and the gospel.

**T**hese things be greatly to be noted, for it may iustly be said that the ignorance of this distinction betwene the lawe and the gospel is one of the principall

pall causes and rootes of all the abuse,  
 which hath corrupted and yet both cor-  
 rupt christian religiō, because the most  
 parte of men blinded by the iust iudge-  
 ment of god, haue neuer well conside-  
 red into what maledictiō and curse the  
 lawe hath brought vs, neither for what  
 purpose it was ordeyned of God. And  
 concerninge the gospell, they haue al-  
 most esteemed it to be no other thinge,  
 but an other law more perfite then the  
 olde, from whence immediately dydde  
 sprynge this distinction betweene pre-  
 cepte and counsell, with the whole ru-  
 ine of al the benefites of Iesus Chyist.  
 But we must consider these thyngs di-  
 gentlier a great deale. It is easye to  
 gather of that whiche hath ben saide in  
 the former article, what is comon both  
 to the lawe & the gospell, and what eche  
 hath properly belōging to it self. They  
 haue this in comon: both be of one one-  
 ly very god,<sup>2</sup> who remayneth continu-  
 ally lyke vnto hym self, so that we may  
 not think that the one abolisbeth the o-  
 ther, concernynge the substance, but  
 contrary, the one establisbeth the sub-  
 stance of the other. As we shal say here-  
 after.

Hebre. I. 2.

The.iiij.poynt.

**b** after. **b** They bothe do propone and set  
**Rom. 10. a** forth to vs one god onely and one righ-  
**c** teousnes in substance, **c** wherein con-  
**Rom. 3. d** sisteth the perfite loue of God, and oure  
 neighbour. But beholde where the dif-  
**d** ference lyeth. The lawe is naturallie  
**Rom. 2. c** in man, in whose hart god printed and  
 engraued it from the creation. **d** For  
 those pceptes which god did declare a  
 longe tyme after in the twoo tables of  
 hys lawe, was not to make a newe  
 lawe, but onely to quyen and re-  
 uiue the lawe naturall, which by lytle  
 and litle was quenched and blotted out  
 of the harts of men thorow **e** corruptiō  
**Roma. 7. c** of sinne. **e** But the gospell is a doctrine  
 supernatural, **f** which our nature could  
**3. Cor. 1. f** neuer attayne vnto neither allow with-  
 out the special grace & gift of god **g** who  
 reueled it vnto Ada sone after his fall,  
 as Moises reciteth **g** and after to **h** pa-  
**Gene. 3. c** triarches & pphetes, from generatiō  
**h** to generation as semed good to him, **h**  
**Rom. 1. a** vntil such time as he sent Iesus Christ  
**Luke. 1. i** his sonne personally which declared **i** &  
**i** fulfilled al that is contained in the gos-  
**Thon. 15.** pel, & also declareth it vnto this daye &  
 wil declare it vntil **j** ende of the world  
 by



by the preaching of the same worde instituted in his church.<sup>1</sup> Furthermore y<sup>e</sup> law declareth to vs the maiesty and iustice of God seuerely and straightly: m<sup>o</sup> y<sup>e</sup> gospel declareth to vs y<sup>e</sup> same iustice, but so as it is appeased & satisfied thow<sup>e</sup> mercie, n<sup>o</sup> as it is declared in the thirde poynt. 26. article.

Thirde the law sendeth vs home in to our selues to fulfill the righteousness which it declareth and requireth of vs, y<sup>e</sup> is to say, the entyer and perfecte fulfilling of the commaundements, without omitting or failing in any poynte, and so setteth befoze vs our curse & malediction, and subdeweth vs vnder it as the Apostle declareth. o But the gospel sheweth vs where wee shall finde that which wee haue not, and finding it how wee may enioye it, and so deliuer vs from the malediction & curse of y<sup>e</sup> law. p For a conclusion the lawe pronounceth vs blessed & happy if wee fulfill it perfectly, the Gospell promiseth vs saluation in beleeuinge, that is to saye in embracynge hym by faythe whoo hath intperlye and fullye those thyngs whych wee doe lacke, yea and more then

Iohn. 17

Math. 23

2. Coll. 5. d

m

Hebr. 11.

n  
Heb. 11.o  
Rom. 3. 4

Gala. 3

p  
Rom. 3. 6

Gala. 3. b

The.iiij.poynt.

q  
2. Cor. 3.  
Phillip. 1.  
2. Thes. 3 2.

1  
Roma. 7.

then wee doe lacke. Nowe these two  
couenauntes, that is to saye, to do that  
whiche the lawe commaundeth, & be-  
leue that whiche god offereth in Iesus  
Christ, be two thinges not onely most  
harde and difficile, but vtterlye impos-  
sible to our corrupte nature, the which  
can not onely so much as thinke a good  
thought (as saith S. Paule) q Where-  
fore we must yet ioyne an other fourth  
difference, which is, that, that the lawe  
dothe but declare vnto vs, yea, rather  
augment our euill, and dothe encrease  
our condemnation, not by her faulte,  
(for the lawe is good and holy) but be-  
cause that our corrupt nature is enclay-  
ned to synne, so much the more as it is  
reproued & threatned, as S. Paule de-  
clareth by his owne example, & but the  
gospell ouer and beside the declaration  
of the remedie and medicin against the  
malediction of the lawe, then immedi-  
ately beinge ioyned & accompanied with  
the vertue and power of the holy ghost  
regenerateth vs (as we haue said here-  
before) creating in vs the instrumente  
and meane whereby we may take hold  
of this medycine offered vnto vs.

To

I To speake moze plainly the gospel de-  
 clareth not onely to vs barely & simply f  
Act. 26. d  
 our saluation, by the righteousnesse of  
 Christ Iesus in beleeuing, but also the  
 holy ghost with the same geueth vs po-  
 wer and strength, to beleue, perceiue, f  
Act. 16.  
 and see the fruite and profite of Iesus  
 Christ, whiche it declareth to vs. So  
 that nowe the lawe whiche killed and  
 damned vs in our selues, nowe saueth  
 vs in Iesus Christ thozow faith. v  
Rom. 3 For  
 this cause I sayd that the lawe and the  
 gospel be not contrary in the substance  
 of the righteousnes which wee ought to  
 bring befoze God, but only in y meane  
 how to haue this righteousnes. For the  
 law sercheth it in vs and that with good  
 right, not regardinge what wee can or  
 may perfozme. But what wee ought to  
 perfozme, & for as much as man by his  
 onely fault, hath made him self dettor  
 & not able to pay, & therefore is not dis-  
 charged, though he want ability. And y  
 law doth vs no wrong to demaunde of  
 vs that which wee owe, although wee  
 cannot pay it, but the gospel doth tem-  
 per this rigour by the mercye of God,  
 without diminishinge any parte of the  
2  
Gala 3  
divinis



The.iiij.poynt.

benigne Justice.

Collo.2.c

1.Cor.1  
Philip.3.

We learne to pay by him, who hath becomen dettoure and payer for vs, which hath put hym selfe in oure place, and hath payed oure dette as the principall dettoure euen vnto the vttermost penney in suche wyse that the rygour of the lawe, whiche dyd before feare vs now comforteth vs in Iesus Chryst, for as muche as lyfe eternall is due to those which haue fully obeyed the lawe, and Iesus Chryste hath fulfilled the same for vs. So it foloweth that according to the extremitie and rigour of the lawe, saluation can not faile to those which by faythe be vnyted and incorporated into Iesus Chryst.

24. After what maner the preachynge of the lawe serueth the holy ghost.

**V**nderstanding wel the distinction of the two kyndes of the worde of God, that is to saye, the lawe & the Gospell: It is easie to vnderstande how the holy ghost is serued with them for an instrument of our saluation. For it is not to be doubted, but that the holy Ghost doth ioyne them to the use they were

boere ordeined. For asmuch then as we  
be also blinded, whylest our corruption  
raygneth in vs, that euen wee forget  
our owne blindenesse and ignoraunce,  
and cease not to quenche out the smal  
lyght of vnderstandinge whychē hathē  
bene left vs to make vs more inercusa-  
ble, we reioyce & please our selues in  
that which oughte moste to mislike vs.

Ihon. 9. b

Rom. 1

First, before all thinges it is requisite  
that the spirit of god who is al goodnes  
and full of al pitie, do make vs to vnder-  
stande perfectly the depth of the male-  
diction & curse wherin we now stande,  
which he can not better doe then in set-  
tinge before vs the declaration of hys  
law what we ought to doe, & also what  
we be. As the colour of blacke is neuer  
better set forth then whē white it set by  
it, so the spirit of god beginneth by  
preaching of the law wherin we maye  
see what wee doe owe, and what we be  
not able to paie. And consequently how  
neare we be to oure condemnation, if  
there bee found no other waies some re-  
medye. And also the insensible dulnesse  
whychē alwayes hathē raigned in the  
world, and raigneth yet more thē euer

Rom. 7.

It.

it did

The.iiij.poynt.

it did, declareth sufficiently howe necessarye it is that God shoulde beginne at this ende to drawe vs to him selfe, that is to say in declaringe vnto vs, in howe great and euident daunger those be which make least accompt of it. For the lawe was not geuen to iustifie vs, (for if it were so the Gospel were not needefull, and Jesus Christe died in vaine, as sayeth Saint Paul)<sup>d</sup> but to condemne vs, and to shewe the hels all open to swalowe vs. And also to abase and bzing downe our fearce and great pride, declaringe to vs the multitude of our sinnes, and the wrath of God, whiche he declareth and pronounceth from heauen againste vs.<sup>e</sup> Neuerthelesse, the worlde is thus farre blinded that not onely they searche theyr salvation, in those things which condemn them. That is to saye, in theyr workes, eyther partly or altogether. But also in steede to attayne to Jesus Christ, the onely remedy agaynst what soeuer maye accuse them before God, They cease not to heape lawes vppon lawes to theyr owne conscience, that is to say condemnation vpon condenatio,

as

<sup>d</sup>  
Gal. 2. 21

<sup>e</sup>  
Rom. 1. 18  
Gal. 3



as though the lawe of God condemned them not deepe inoughe.<sup>f</sup> Like as yf a f Cello. 2. b  
 prisoner to whom the prison doze were Gala. 4. b  
 open & in steepe to goe out, would locke him selfe in willingly, further and further touninge the libertye whyche he forsaketh into a strayghter prison. So now we may beholde the first vse and profite of the preachinge of the lawe, whiche is the declaration of our innumerable sinnes, for to displease vs, and make vs sorry, and to humble and throw downe our selues to the uttermost, and also to kindle in vs the first poynte of repentaunce, which they call contritiō, from whence foloweth the confession of sinnes towarde God. For that man wil neuer com to the phisitiō to be healed whiche thinketh not himselfe to be sicke so there be none more vnapt to be taught and directed of God vnto saluation, then those whiche thinke they vnderstand and see clearly of them selues. But for lacke of vnderstanding they be ouerwhelmed and doubled in the darknesse wherein they were borne, g and so swallowe them selues continuallye Ihon. 2 g  
 therein.

The.iiij.poynt.

25. Of the other parte of the worde of god called the ghospell, of what authoritie it is. wherfore, how, and to what ende it is written.

**A**fter the lawe, commeth the ghospell the vse wherof cannot be better vnderstand then by the obseruation of these poyntes which folow.

<sup>a</sup> Firſte, as there is but one Sauour,  
<sup>a</sup> ſo there is but one onely doctrine of  
ſaluation, which is called the ghospell,  
<sup>b</sup> that is to ſaye, glad tydynges, or good  
newes, the which hath been fullye and  
perfectlye declared and ſignified to the  
worlde, by Ieſus Chryſte, <sup>c</sup> bys Apo-  
ſtles and Euangeliftes, <sup>d</sup> the whyche  
haue ſaythfullye wrytten and regiſtred  
<sup>e</sup> it, that we mighte auoyde the ſubtel-  
tyes and craftes of Sathan, whyche  
would more eaſely, were not the ghos-  
pel, ſprede forth his lies vnder the na-  
tume of the ghospell, the which he neuer-  
theleſſe he ceaſeth not to do continuallye  
by the iuſte vengeance of God,  
agaynſt thoſe whych haue alwayes lo-  
ued darkenes better then lychte. And  
where we ſaye that the Apoſtles and  
Euangeliftes haue ſaythfully wrytten  
and

<sup>a</sup>  
Mathe. 1.

Act. 4.

1. Tim. 2.

<sup>b</sup>

Roma. 1. b

<sup>e</sup>

Ihon. 15. 6

<sup>d</sup>

Ihon. 17.

1. Cor. 15.

<sup>e</sup>

Ephc. 2. b

1. Peter. 1. d

and registred all the Euangelicall doctrine, we do vnderstande three points.

The firste, that they haue not added or put to any thing whiche was geuen them in charge, concernynge the substance of the doctrine. For christ said to them, goe ye and preache all those things whiche I haue commaunded you. And as saint Paule protesteth in writting to the <sup>h</sup> Cozinthes.

<sup>f</sup> Collo. 1. d

<sup>2</sup> Tim. 3.

<sup>g</sup> Mathe. 28

<sup>h</sup>

<sup>1</sup> Corin. 11.

The seconde is, that they haue omitted nor left out nothinge, whiche is necessary to saluation. For then had they bene vnfaithfull in theyr charge and office, the which coulde not be. And also we see what S. Paule and S. Peter k witnesseth acco:dinge to Iesus Christes wordes. And S. Augustine plaine-ly declareth and saith, trewe it is that the Lord hath done manye thinges the which be not al written, for the Euangelist testifieth that Iesus Christ hathe sayde and done manye thynges, the which be not al written, but they haue written those thinges whiche ought to be written, and are sufficiente for the saluation of all beleuers.

<sup>i</sup> Act. 20.

<sup>k</sup> Gala. 1. b.

<sup>2</sup> Peter. 1. d

<sup>l</sup> Ihon. 19.

<sup>n</sup> Augustine  
vpon the. 11  
of Ihon  
tract. 49.

The thyrd point is, that, that which  
H.iiij. they



The.iiij.poynt.

they haue wrytten is so playne, that the  
moſte ſimple and ignoraunt of all the  
worlde, if the faulte be not in them ſel-  
ues may learne what is neceſſarye to  
their ſaluation. ¶ For elles wherefore  
was the ghospel wrytten in a language  
that al might vnderſtande p it, & alſo in  
ſuche a maner of ſpeakyng, which was  
moſt familiar and acquainted amonge  
the people, that was poſſible to be cho-  
ſen. ¶ Therfore ſaid S. Paul, that if the  
ghospell be hidden, it is hidden to thoſe  
which periſh, whoſe ſences & vnderſta-  
ding the god of this worlde hath blinded  
that is to ſay the vnbeleuers. ¶ And cer-  
tainelye experience hath declared al-  
wayes, that god hath not called y moſt  
wyſe and of greateſt knowledge, but  
the ſimple and ignoraunt of y worlde, &  
much leſſe would he hyde, or ſo darken  
his doctrine that it ſhould not be vnder-  
ſtande of all men, whereof wee gather  
two conclusions for this purpoſe.

The fyrſt, that nothinge is Ghospell  
which men haue added to the worde of  
God wrytten, or diminished from it,  
but al is mere ſuperſtition and corrup-  
tion of the trewe and onely ghospell of  
our

1. Cor. 1.

Cor. 14.

1. Cor. 2.

2. Cor. 4.

Eſay. 29.

Luke. 10.

1. Corin. 1. c

our Lorde, as S. Paule hath spoken.  
 And saint Hierome wittinge of thys  
 matter, that, (saith he) which is spoken  
 without the auctoritie of the holy scrip-  
 ture, is easely conuted & to be reiected  
 and disperced.<sup>b</sup> The second conclusion  
 is that those which say that it appertai-  
 neth not but to certain persons to read  
 the scripture, and for that cause wil not  
 haue it translated into y vulgar tounge,  
 for feare the simple women and other  
 people shuld read it,<sup>c</sup> those be the very  
 right Antichristes, & instrumentes of  
 Sathan,<sup>d</sup> fearing y their abuse shuld be  
 discovered by y comming of the light.

26. How the ghospell comprehendeth  
 in substaunce, all the Bookes of the  
 olde testament.

Furthermore it is not our mind nei-  
 ther doe we vnderstande this worde  
 gospell or Euangely as the papistes  
 haue accustomable called and vsed it.  
 That it to saye certayne peces of chap-  
 ters rent or deuided without purpose or  
 reason of the bookes of the foure euan-  
 gelistes, or the epistles of S. Paule in  
 theyr masse: but we doe comprehend  
 vnder

a  
 Gal. 1.  
 2. Tim. 3.  
 Mathe. 15.

b  
 the rom. vp-  
 on the. 23.  
 of sainte  
 Mathe.

c  
 Roma 1.6  
 Gal. 3.  
 Mathe. 11.  
 1. Cor. 14.

d  
 Mathe. 23

The.iiij. poynt.

Vnder this word ghospel, not only all <sup>a</sup> new testament, but also all that whiche hath ben prophesied to come or promised in the olde testament touching Iesus Christ. <sup>a</sup> For as we haue saide the ghospell is the only meane by <sup>b</sup> which God from the beginning of the worlde hath alwaies saued his electe, <sup>b</sup> & therefore began to declare it in <sup>c</sup> the beginning of the worlde to Adam, as Moyses declareth and afterwarde it was declared and preached manifestlye and plainely by Iesus Christ himself, in hys owne person and by his Apostles. <sup>d</sup> We call the ghospell, those happy tidings which god by hys onely grace and mercye, hath declared to hys Church from the beginning of the worlde, that is to saye whosoever beleueth in Iesus Christe shalbe saued <sup>e</sup>.

27. VVhat is to be vnderstand of that we haue spoken concernynge the auctorie of the worde written, and why it is necessary to be translated into all languages.

**T**hirde, when we say <sup>a</sup> the ghospel so written & registred as god hath giuen it vs, <sup>a</sup> is the only ordinary meane

Act. 26.

1hon. 5.

Rom. 1.

Hebr. 1.

Act. 4.

Gene. 3.

Rom. 1.

1.Pet. 1.

Rom. 5.

1hon. 6.

Rom. 1.



meane, with the which the spirit of god  
 is serued to saue man, by reason wher  
 of, this word is called the word of life  
 and of reconciliation, c Wee doe not  
 rest oꝝ stay, vpon syllables neither vpon  
 paper & yncke, neither vpon a gospell  
 hanged about ones necke, oꝝ red, spokē  
 oꝝ pronounced only as these charmers  
 doe their charmes, neyther a Booke  
 finely carued and gylte, oꝝ worshipped  
 by sensinge, and other fine inuentions:  
 but exclude all fantastickall inuentyons  
 whiche euer haue serued the Deuyll,  
 and vnderstande that to bee the Gho-  
 spell whiche is well and truely prea-  
 ched and expounded: So that the sub-  
 stance thereof be well vnderstande  
 by the people, and to laye it vp in their  
 hartes where it may bring forth fruite  
 of trewe repentaunce by saythe, c as  
 Sayncte Paule and Sayncte Peter  
 haue expressely declared. Also Iesus  
 Christ did not say to his Apostles goe,  
 read the gospell in an vnknownen tong  
 and worshippinge the bookes wherein it is  
 written, but goe and preache the Gho-  
 spell to all creatures. But howe shall  
 they beleue without vnderstandinge.

Iohn. 6

Act. 1

Phil. 2

1. Cor. 5

Rom. 10.

1. Pet. 1

Mark. 13.

Act. 16

Iohn. 18.

The.iiij. poynt.

**g** For faith cometh by hearing, as saith  
 Saincte Paull. And howe shall they vn-  
 derstande that whiche is longe or redde  
 in an vnknownen tong, or not syncre-  
 lye and truelye expounded: **h** How al-  
 so shall those be confyrmmed in the holpe  
 and trew doctrine, and comforted in all  
 their temptations, & aduised to knowe  
 the false doctrine from the pure exposi-  
 tion of the Christian religion, but in  
 meditation and reading of the worde of  
 God **k** night and day, (as saith Dauid)  
 and conferring together diligently the  
 fertes of the holpe Scripture: **l** And so  
 hath it been alwayes vled in y Church  
 vntill the deuill by the Juste punnishe-  
 ment of God, did put away this lyghte,  
 to bring in his darcknes befoze it was  
 perceyued. Saincte Peter is wytnes,  
 wyttynge to all the faithfull when he  
 prayseth them for the diligence whiche  
 they tooke to reade and vnderstand the  
 prophete **m** rightly. For he knew when  
 the Lorde had sayde to hym, feede my  
 sheepe **n** was to be vnderstande of the  
 preaching of the word of life, As sainct  
 Paule expoundeth it and practised it.  
 Yet notwithstandinge wee doe not  
 saye

**g**

**h**

1. Cor. 14.

**i**

Rom. 5.

2. Tim. 3.

**k**

Psal. 1.

**l**

Act. 17.

Thon. 5.

**m**

2. Pet. 1.

**n**

Thon. 2. c.

**o**

Act. 20.

saye that euerye one ought to be a doctor & expositour of the holy scripture.

For thys offyce appertayneth to those which be called and ordained, lawfully to doe it in y<sup>e</sup> Church. <sup>p</sup> But we speake

of readinge the scripture, to be confy<sup>r</sup>med in that which hath becne expoun-

ded, and to reiecte the false doctrine of false Pastoures, and teachers. And we

denie that the reading of the holy scripture, and the preachinge of the same

(for the which the doctors & pastours be ordained in the church, <sup>q</sup> & not to sa-

crifice a newe Iesus Christe, or to bring in a straunge language amonge

the comon (people) maketh heretikes. But on the contrary, that there is none

other meane or way in the worlde, to drive away all heresies. And whoso-

uer taketh away or letteth y<sup>e</sup> reading of y<sup>e</sup> scripture taketh away incontinent

the onely meanes of consolation, and the saluation of the poore people.

28. How the holy ghost is serued with the exterior preaching of the gos-

pell, to create faith in the hartes of of the electe, and to harden the re-

probate.

<sup>p</sup>  
Rom. 10.

<sup>q</sup>  
1. Cor. 4.

1. Cor. 9.

<sup>r</sup>  
Heb. 10.

<sup>s</sup>  
2. Cor. 4.

<sup>t</sup>  
2. Tim. 3.

<sup>v</sup>  
Rom. 15.

James. 1.

<sup>x</sup>  
Luke. 1.

Act. 13.

Ephe. 1.

Fourthly



The.iiij poynt.

2. Cor. 2.

1. Cor. 13.

Hebr. 4.

James. 1.

1. Pet. 1.

Act. 16.

Eph. 1.

1. Cor. 3.

**F**ourthly, wee saye that as this exo-  
 rioꝝ preaching of the ghospell is a sa-  
 uour oꝝ odour of death to the rebelles,  
 which harden themselves, likewise is it  
 the sauoure oꝝ odour of life to the chyl-  
 dren of God, ⁊ not that this foꝛce and  
 vertue to saue, is in the noyse oꝝ sound  
 of the woꝛd, oꝝ that it cometh frō the  
 potuer of him which preacheth, <sup>b</sup> but be-  
 cause the holy ghost of whose office wee  
 speak, is serued with this eternal prea-  
 thing as with a Trunke oꝝ Conduyte,  
 whiche entreth & perleth vnto the very  
 deepeth of the spirite, as saythe the  
 Appostle, <sup>f</sup> soꝝ to make by his onelye  
 grace and goodnesse the vnderstanding  
 of the children of god capable and meete  
 to conceine and vnderstande this highe  
 misterye of theyꝝ saluation, by Iesus,  
 Christe, <sup>g</sup> to reforme and renewe theyꝝ  
 iudgementes, whereby they maye ap-  
 proue that to be the sapience and wise-  
 dom of god which our sence and reason  
 esteemeth to be folly <sup>h</sup>. Moreover to coꝛ-  
 rect and change their will, so that with  
 an ardent affection they maye embrace  
 and applie to themselves the remedie  
 which is geuen the, and shewed forth in  
 Iesus

Jesus Christ, <sup>i</sup> against despaier, into <sup>i</sup>  
 which without the same they should fall <sup>Phil. 1</sup>  
 perforce he long <sup>1</sup> how the preaching <sup>Act. 3</sup>  
 of the lawe. <sup>k</sup> Now ye may see how the <sup>k</sup>  
 holy Ghost by the preaching of the gos. <sup>Ephc. 2.</sup>  
 pell healeth the wound which the prea-  
 chinge of the lawe hath discovered and  
 layde open. <sup>1</sup> Here ye may see howe the  
 preaching of the Gospell createth in vs <sup>Rom. 8.</sup>  
 the gyft of faith which commeth in con-  
 tinent, & apprehendeth in Jesus Christ  
 al that is necessary to saluation, as hath  
 bene shewed heretofore.

29. Another fruite of the preaching  
 of the law, after the preaching of  
 the gospel beginneth to worke.

**D**we amonge the benecytes of <sup>Psalm, 138.</sup>  
 Jesus Christe dwellinge in vs <sup>b</sup> <sup>Hier. 31.</sup>  
 as it hath been declared, this is <sup>c</sup>  
 not the lest, to create in vs a pure hart <sup>Philip. 2. b</sup>  
 to know, <sup>b</sup> to will, and to doe that whi-  
 che is of god, <sup>c</sup> y is to save to take plea- <sup>Rom. 7. 6.</sup>  
 sure and to study to serue god <sup>d</sup> in freed <sup>Rom. 6.</sup>  
 of beinge the slaves of sinne, & enemies <sup>f</sup>  
 of God, <sup>f</sup> as wee were before, and not <sup>Ephc. 2.</sup>  
 able to thinke one good thought. <sup>g</sup>  
 By this meanes the preachinge of the <sup>3. Col. 1.</sup>  
 lawe



The.iiij poynt.

law beginneth to chaunge the effect in  
 vs, after that our disposition is chan-  
 ged in suche wise that in steede where  
 it made vs affrayde, it comforteth vs,  
 h in steede where it showed vs our con-  
 demnation readye prepared, it serueth  
 vs nowe for a guide to shewe vs i the  
 good woꝝkes, into the which we be pre-  
 pared to walke. k In steede that it was  
 a yoke vnpleasaunt and importable,  
 now it is agreeable to vs, easie, & light.  
 l There ryseth now no more but a so-  
 rowfulnesse for that we can not obey it  
 wholly and altogether, as wee would,  
 because of the reste of our coꝝrptions  
 that be in vs whiche stryue agaynst the  
 spirite. But faith whyche m is the testi-  
 monie of the spyrite of God, testifyinge  
 in our hearts, n assureth vs that the ma-  
 lediction and curse of the law is wiped  
 out, by the blond of Iesus Chryst, with  
 whome wee be vnited and knit. Also  
 for as muche as wee be assured by the  
 same fayth, that the spyrite of God shal  
 banquishe and haue the victorie, at the  
 length, and in such wise that death shal  
 be the meanes of our victorie. q There-  
 fore all the heauynesse and soꝝowe doth  
 not

1. Iohn. 2

2. Pet. 1

Jeremi. 31

Rom. 7.

Ephc. 2

Math. 11

Rom. 7.

Rom. 8.

Rom. 8.

Rom. 6.

Iohn. 5.

1. Cor. 5

Hebr. 2



not thruste vs into any despayre ; but  
 inciteth and mooueth vs feruentlye to Rom.8  
 pray to our father , to fortifie & streng-  
 then vs moze and moze. r So that by  
 this meanes shalbe accomplished and  
 fulfilled in vs from degræ to degree the  
 reste of the trewe penance, (that is to  
 saye) of the trew conuersion and repen-  
 taunce, the whiche beynneth by contri-  
 tion or feelinge of sinne, and endeth by  
 amendemente of all that whiche is in  
 man , within and without. f Where-  
 fore wee doe conclude , that necessarily Phil.3.  
 must followe in all trewe repentaunte  
 hartes the confession of ther faultes, be-  
 fore whome it appartayneth that is to  
 saye, before those whiche haue bene of-  
 fended. And namely before all the as-  
 sembly of the church, if it be needefull,  
 with the restitution and satisfaction to-  
 wardes their neighbour, accordinge as  
 it may conueniently be done , conside-  
 ringe that without these things repen-  
 taunce can be but fayned and counter-  
 fait. And now ye may perceiue easily  
 that wee refuse not true repentaunce &  
 confession, but contrariwise we require  
 it as necessarye to saluation , and con-

The.iiij.poynt.

teffe that trew confession was ordained of God. For we do not burthen and torment the consciences of the people, with that which the Papists haue inuented, in the steede of the true confession and repentaunce, nor appoynt to God any other satisfaction then the Sacrifice of Iesus Christ onely.

30. The seconde meane whiche the holy Ghost vseth to make vs partakers of Iesus Christ, and wherefore the lord is not onely contente with the simple preaching of his worde.

August. 2.  
booke de do-  
ctrina Chris-  
tiana.

S. Chrysost.  
homili. 83.  
vpon sainte  
Mathevv

**W**E haue sayde before that the Sacramentes be the other meanes and instrumentes wherewith the holy Ghost, dothe applie and toyne to vs, that whiche is necessarye to our saluation. But for as muche as by this wordes Sacrament is somtimes vnderstande all those signes by the whiche some sacred and spirituall thing is signified to vs, wee muste firste applie the signification to that whereof wee haue determined to treat. And is to be vnderstand that our God most mercifully vsing our poore & miserable nature as a  
meane

The.iiij.poynt.

so

meane to declare his goodnesse and pa-  
 cience the better to vs, is not only con-  
 sēt to declare to vs simplie the meanes  
 by the which it pleaseth him to saue vs,  
 & to vse an incomprehensible sweetnes  
 and mercie in teachinge vs his will by  
 mortall men like to our selues, and  
 as it were dallying with vs as nourses  
 do with little children: but principal-  
 lye for to heape in vs a nūber of his in-  
 finite mercies and goodnes, would ioyne  
 to the preachinge of his worde certayne  
 fashions or customs, which shuld moue  
 and styre by the moste rude and gro-  
 sest mindes of the worlde, to beleeue  
 more & more, that God doth not mocke  
 them, in declarynge to theym eternall  
 life, by so maruelous a meane, whiche  
 is the death of his owne Sonne.

So that by suche signes and meanes of  
 doyng, all their vnderstandinge is mo-  
 ued to geue consēt to y euangelicall do-  
 ctrine, as though they were all ready in  
 possessiō and fully enioying y saluation  
 which is promised thē. As we se if it be  
 lawfull to make comparison of matters  
 of the worlde with such incomprehensible  
 goodnesse of God (in an open Courte

Dent. 18

Phil. 2

1. Cor. 5.

b

1 Thes. 3



The.iiij.poynt.

of iustice, when the possessiō or proper-  
 tie of a thing is iudged to one, they vse  
 certayne ceremonies and meanes in  
 doinge the acte of takinge possession,  
 in execution of a processe likewise. For  
 to assure vs, and also to witnesse to o-  
 thers that suche or such thinges appar-  
 taineth to vs, namely in our ciuill and  
 worldly affayres: And when a Notary  
 dothe signifie a testimonypall, and put to  
 the names of the Wittnesse, beside all  
 that, he putteth to the Seale of the Of-  
 fice or Citie, where the instrumente is  
 made and passed, to make the Instru-  
 mente appeare to be of greater credyte  
 & auctority. c So likewise euē from the  
 beginning our Lorde God, not being  
 onely contented to shewe vnto Adam  
 the grace and goodnes which he would  
 do to his Church by Iesus Christ, but  
 did also ioyne to it the sacrifices as the  
 liuely figures of the sacrifice to come of  
 Iesus Christe, for the better assurance  
 of the faith in the children of god, accor-  
 dinge to theyr hope. d And after ward in  
 renuinge thys couenaunt of Grace and  
 mercye to Abraham, he ioyned to it the  
 sacrament of Circumcision. e And also

c  
 Rom. 4.

d  
 Hebr. 11.

e  
 Gene. 17.

in the time of Moyses he ioyned to it y<sup>e</sup>  
 Sacrament of the pascal<sup>e</sup> Lambe, with  
 other ceremonies almost infinite, whiche  
 were also Sacramentes represent- Exod. 12  
 finge vnto them those thinges whiche  
 Iesus Christ should fulfil in his time,  
 that is to witte, all the mystery of our  
 Saluation, as the Appostle declareth  
 playnly in the Epistle to the Hebrewes.

But when the time appoynted was  
 come then Iesus Christ by his coming  
 ended all those thinges whiche were fi-  
 gures and shadowes of his comminge.

And althoughe he hath ended the sha-  
 dowes and auncyente Sacramentes,  
 and hath broughte into the world, ano-  
 ther moze greater lighte to worshyppe  
 God from hence forth with seruice  
 moze pure and spirituall, and moze a- g  
 greeable to the nature of God, whiche Ihon. 4.  
 is a spirite g: Yet neuertheles hauing  
 respecte to our grosse and rude nature,  
 woulde ioyne certayne Sacramentes  
 and extertor signs to his word, the bet-  
 ter to encrease and entertain our faith.  
 For how be it Iesus Christ hath alrea- h  
 die gotten vs the kingdome of heauen: Rom. 8.  
 Yet wee possesse it not but by hope, 1. Cor. 13



The.iiij.poynt.

**Ephc. 4.**

long as wee be here vpon earth, where  
in it is necessary that wee doe encrease  
and perseuer vnto the ende.<sup>i</sup>

32. The diffinition of that which is  
called Sacramentes.

**T**hese things considered, it is easie  
to be vnderstand what wee call Sa-  
cramentes. In this present treatise  
wee call them certaine signes, markes,  
or visible testimonies ordained of God  
for y<sup>e</sup> cōtinual vse of al his church, added  
and ioyned by him selfe to the word of  
his Gospell, whereby he will freely  
saue vs in Iesus Christ his sonne. And  
also be added and ioyned the better to  
represent to our outward senses aswell  
those things which he letteth vs vnder-  
stand by his word, as also those which he  
worketh inwardlye in our heartes, to  
seale & ratify in vs the saluatiō b which  
wee doe not possesse as yet but by faith  
and hope. Moreover for to styrre and  
quicken vs on our part, as well concer-  
ninge our duties towarde his maiestie  
as to our neighbours d, according to y<sup>e</sup>  
Tenoure of the couenaunte which  
is to laboure and stryue continuallye  
by

Rom. 6,

Gala. 3

1. Cor. 10.

August. 10

vpon Ihon

b

Rom 1

d

1. Cor. 10



by the force and vertue of the spirite  
which he gaue vs e, in seruinge him as  
our god, and louing our neighbours for  
the loue of him f.

Rom. 6

Eph. 6

f

Iohn. 13

1 Iohn. 4.

32 The difference betweene the Sa-  
craments of the olde couenaunte  
and those of the newe.

**T**his definition apertaineth aswel  
to the sacramentes of the olde, as to  
the newe couenaunte and sheweth the  
difference of them.

1 Cor. 10

Heb. 10

b

Heb. 12

c

1. Cor. 10

Augustine.

19. c. 14. 2.

genst fauste,

d

1. Cor. 10

Augustine.

boke agenst

panisi. c. 37.

S. August.

in the epis

Ale. 20. Iam.

and. 3. booke

Christian

doctrine.

The first, those of the auncient alliance  
or couenant were ordained but vntill the  
comming of Iesus christ: but those of  
the newe alliance, be established vntill  
the consummation & end of the world b.

The second difference, that those sacra-  
ments of the auncient alliance, directed  
the faithful to Iesus Christ which was  
to come: but those of the newe alliance,  
to Iesus Christ already come c.

The thirde difference is in the signes  
and ceremonies which differ much d.

The fourth is in the number of them,  
and in the measure of the signification.

For as sayth Saynt Augustine we  
haue nowe fewer Sacramentes then

I. iiij.

our

The.iiij.poynt.

Hebr. i

g.  
1. Cor. 10.

Rom. 4

h

August. vp 33.

Ihon. 16.

vrait & alias.

S. August.

vp on Ihon

13. Homeli.

our elders, more easie, and of better  
signification, and therefore of greater  
efficacy, and power. Here be all the dif-  
ferences whiche wee finde. And to  
conclude the one and the other doe pro-  
cede and come from one onely auctour,  
that is to say from the goodnesse of god  
sonely, and they both tende to none o-  
ther ende, but to make man partaker  
of Iesus Christ to enioye eternall lyfe,  
as S. Paule declareth, g and also saint  
Augustine. h

VVherby the false sacramentes be  
knownen from the trewe and the a-  
buse of them from the right vsage.

FOasmuch as it appereth by the dis-  
inition aforesaid, that the sacramen-  
tes be ordayned of God, to be as seales  
of the euangelical doctrine preached in  
the Church of God, it foloweth that  
where ther is no word of god, there can  
neither be faith, nor sacrament, wher-  
of ensueth two thynges wel to be noted  
although they haue bene very euil con-  
sidered heretofore.

The first, all the seremonies and sacra-  
mentes, instituted by the inuention

of

of man, whatsoeuer they be, are euen  
as many sacreliges against god. For as  
it belongeth to him only to promise, al  
so it pertaineth to him to put to y<sup>e</sup> seale.

**W**herfoze al those which haue presu-  
med to make newe sacramentes, or to  
adde to those which he hath ordained in  
his Church, by hys worde written, or  
diminished from them haue falsified  
the seales of his maiestye. Wherefoze  
wee be contented & satisfied with those  
whiche god hath promised vs and ap-  
poynted by his worde.

The second, that where the worde is  
not preached and expounded in thadmi-  
nistration of the sacraments, but onely  
lyfted vp & ministred in an vnknown  
language and mingled with the inuen-  
tion of mans brayne, there muste nee-  
des be an horrible pollutyon, and pro-  
phanation of the holye sacramentes of  
our lord god.

34. Which of those thinges be com-  
mon to the preaching of the word,  
and to the sacramentes,

**I**t is necessarie to vnderstande and  
know what it is that, y<sup>e</sup> symple word  
of



The.iiij.poynt.

of god hath in common with the sacramentes, and likewise the difference betwene these two instrumentes.

First, both these two instrumentes doe serue the holye Ghost to one ende, that is to saye, to bryte and kytte vs nearer and nearer to Iesus Christe to receyue our saluation. a

Rom. 4.

1. Cor. 10

b

Rom. 2.

1. Cor. 2.

Secondlye, the holye Ghost is serued with both those instrumentes, and yet dothe not communicate or imparte to them hys vertue, but all the vertue springeth from him onely. b

Thyrdelye as wee haue sayde before, the worde serueth vs to no purpose, excepte it be preached intelligibly, and as it maye be vnderstande: and further except that whiche it declareth and presenteth to vs, that is to saye Iesus Christe wyth all his goodnes, be receyued by the saythe of those which here it. Also the same ought to be vnderstand by the sacramentes, that is to saye, if we bringe not faith, which is the only meanes to receiue that which is preached to vs represented and offered by the same word, much lesse do they serue vs to saluatiō. But contrarywise  
in

in dispising them by our incredulyte, & misbeleife and relecting that goodnes which god offereth with the same to vs w<sup>ch</sup> sealoure owne condemnation. c  
 notwithstanding, as y<sup>e</sup> gospel ceaseth not of his nature to be the word of lyfe & saluation, although the wicked turne it into odour of death and dampnation by their contempt, so the Sacramentes cease not to be trewe sacramentes although they be ministred by vnworthy d persons, o<sup>r</sup> recelued vnworthelye, for the malice of man cannot chaunge the nature of the o<sup>r</sup>dinaunce of God.

Fourthely, as the seeede how good so euer it be, bringeth not fourth fruyte at the instante that it is sowed, but continueth a certaine time in the earth, so it is not conuenient to restraine y<sup>e</sup> fruite and vertue of the worde of God to the same holwer that it is sowed, o<sup>r</sup> y<sup>e</sup> sacraments to the same instant that they be ministred, but the fruit shalbe shewed in the elect when it pleaseth God.

35. VVhat thinges belonge properlye to the sacramentes, hauing respect to the ende wherefore they were ordained of god.

Beholde

Augustyne

13. homili

vpon Ihon.

1. Cor. 10.

& 11.

1. Peter. 3.

Act. 15.

August. 13.

booke of

Christian

doctrine

d

August. 26

homili vp-

on S. Ihon.

am.

2. booke a-

gainst par-

meni. 8. c

the second

booke. 22

against pe-

tilion.



The.iiij.poynt.

<sup>a</sup>  
August. hoz  
mili. 13. vP.  
anthon.

<sup>b</sup>  
Rom. 4. f

All the fa-  
thers make  
mention of  
this custum.

<sup>c</sup>  
Act. 4. g  
& 11. c

**B**ehold in generall, the principall  
poinctes whiche these two thinges  
haue in common. And soloweth  
what they haue properlye by them sel-  
ues. First as the sacraments be apper-  
taining and depending vpon the word  
of God, and also be ordayned to seale  
that whiche is alreadye in vs, that is to  
saye the vniou and coniunction whiche  
wee haue alreadye by faith in Iesus  
Christ, <sup>b</sup> it appeareth plainly that the  
trewe preaching of the word, most sim-  
plye goe before, together with an vn-  
fayned confession of faith, before the sa-  
cramentes be dewely ministred, I vn-  
derstande of those whiche be of age and  
discrecion: (concerninge Baptisme of  
yonge children) of the saythfull, there  
must be a particular respect, of y<sup>e</sup> which  
we shall speake hereafter. For as in all  
Churches well reformed if it happen  
to receyue paynime or infidell, hee  
ought to be Cathechumeni, that is to  
say Disciple and to make confession of  
hys saythe before hee bee receyued to  
Baptisme, <sup>c</sup> whiche is a publike and  
autentyke ratification of our Christia-  
nitye. Therefore S. Paule especiall ye  
required



required that every one examine hym-  
selfe befoze he come to the table of oure  
Lorde .d

1. Cor. 11.

Secondly there is a difference betwene  
these two thinges ( as it appeareth by  
that which hath beene said befoze. ) For  
the worde may be ministred withoute  
Sacramentes, e but the Sacramentes  
can neuer be lawefully ministred with-  
oute the worde: f as it maye be that an  
instrument oz writing maye be of va-  
lewe without a seale but the seale is vt-  
terly vnprofitable, namelpe not called  
a seale if there be not a certaine instru-  
ment to the which it maye be put for a  
confirmation.

Augusti. in  
the questi-  
ons vpo the  
leuiticall  
question.

f  
Augustine  
13. homili  
vpon Iainz  
Iohn.

Thirdly, forasmuche as without sayth  
we haue no parte with Iesus Ch:iste,  
and so consequently without sayth we  
haue no parte in the kingdome of hea-  
uen, g for the preaching of the worde is  
the onely ordinarpe meane wherewith  
the holy ghost createth in vs trew faith  
as wee haue shewed here befoze accor-  
ding as saint Paule h sayth, that sayth  
commeth by hearing.

g  
Rom. 14. d

Ihon. 3. d

Hebr. 11. b

h  
Rom. 10. e

Wherebpon we conclud that the prea-  
ching of the word of God is the onely  
necessary

The.iiij.poynt.

necessary meane to saluation, for those  
whiche be within age of discretion, ex-  
cepte it please God to worke extraordi-  
narily in the harte of some one, and so  
hath not the vse of the Sacramentes.

But to bringe forth the fruite, true faythe  
must go before, as we haue declared i,  
and he y hath faith hath attained to Je-  
sus Christ, and consequentye eternall  
lyfe: k It foloweth necessarily that first  
we must haue title and right to eternal  
lyfe, before we can discerne rightly the  
l Sacramentes. But those whiche haue  
faythe, and yet haue not the meanes to  
be partakers of the Sacramentes shall  
not be deprived nor excluded from sal-  
uation. For the necessitie of the Sacra-  
mentes extendeth not so farre as to ex-  
clude those out from eternal life which  
cannont enioye the vse thereof, but thus  
farre onely, (that is to saye, to him y de-  
spiseth them, which no doubt is an act of  
infidelitie, & worthy of damnation, if he  
reknowledge not his fault. As S. Ber-  
nard hath very well declared, n Saying  
that it is not the priuation or lacke of  
Baptisme which damneib some: but y  
contempt of it. Wherfore, we doe con-  
tent

i  
Hebr. 11. b

k  
Ihon. 6. c

l  
Act. 4. g  
& 8. g  
& 10. g

n  
Bernard in  
the. 77. epi-  
stle to Hu-  
go. S. Vic-  
tor.

tent our selues w<sup>th</sup> that order whiche is appointed in the Scriptures, as is aforesaid. Now he ought not to be called a contemner of the sacramentes, which hath not y<sup>e</sup> meanes to communicate w<sup>th</sup> them according to the rule of the scriptures established in the Church of god.

Fourthly, for as muche as the simple word preached, toucheth but one of our senses, but y<sup>e</sup> sacramentes touche more as the sight and other corporall senses, & also be distributed with expresse Ceremonies, and of greate signification: So it is easy to be perceyued how necessary the vse of the sacramentes is to us to encrease oure faith: whiche in a manner touche oure finger and eye, and we alreadye taste and seale in effecte, the commoditie of that whych we loke for, as though we had it and possessed it already. And therefore so farre of are we from despising the holy sacramentes, as on the contrary we protest that we cannot worthely (as our dutye is) inough extol and magnifie the dignitie and lawfull vse of the Sacramentes.

36. How there are but two Sacramentes in the christian Church.

S. Chrysost.  
13. homeli.  
vpon Saint  
Marke.



The.iiij.poynt.

August. iiii.  
booke of  
Christian  
doctrinc

100. queg.

b

S. Ambrose  
in the tract.  
of sacramen  
tes.

**I**n this maner and signification wee  
finde but two Sacramentes ordey-  
ned of God, for the perpetuall vse of  
all his Church: as also S. Augustine<sup>a</sup>,  
and S. Ambrose,<sup>b</sup> did content themsel-  
ues with two and no more. That is to  
say, the holy Baptisme, which succeeded  
the Circumcision, and the holy supper  
which succeeded the pascall lambe. For  
in these two Sacraments be represen-  
ted to vs our full and perfect saluation,  
and in this respect succeeded not onelye  
a part of the auncient Sacraments but  
all in generall. For the plainer vnder-  
standing hereof we will speake fyrst of  
them generally, & after of eche of them  
perticularly.

37. The foure poyntes which be to be  
consydered in the declaration of  
this matter.

**T**here be foure principall poyntes  
which we cōsider in the sacramēts.

The first is concerning the signes.

The second what that is whych is sig-  
nified by them.

The thirde coniunction of the signes  
and the thinges signified.

The

The fourth touching the maner how we receiue the signes as well as the things signified.

38 The firste poynt is to vnderstand what wee do meane by the name of signe, in this matter of Sacraments, and wherfore the Lorde dyd chose for signes the moste vulgar and common thinges.

**C**oncerninge that whiche wee call signe, wee meane not by that word a bare signe, naked and emptie, as a thinge represented or paynted by a paynter, or some other simple memoryall, but wee vnderstande of signes which represente to vs most great and excellent thinges, declared effectuallye in the liuely word of God, as hereafter wee shall declare. Also in these sacramentes be offered spiritually and veritably those thinges which be outwardly represented by them. Moreover, it is to be noted that wee doe comprehend vnder the name of signes, not onely the materiall thinges of the Sacramentes, as the water of Baptisme, the breade and wyne in the Supper, but beside the



word ioyned w<sup>th</sup> the signes (which declar-  
 eth the will of God in vs, being preac-  
 hed and expounded plainly) we vnder-  
 stande furthermoze by the name of  
 signes, the Ceremonies ordayned of  
 God in all this mystery, the which haue  
 no lesse signification then the material  
 thinges, to the which Ceremonies it is  
 not lawfull for man to ioyne or put to  
 any newe thinges, neither to diminish  
 without sacriledge: I speake of those  
 whiche be of the substance of the Sa-  
 cramentes. And it is to be noted that  
 our Sauoure knowinge our weake  
 nature woulde establishe but fewe Sa-  
 craments in his Church, to witte only  
 two, and also vseth in them the moste  
 simple and moste accustomed signes  
 and Ceremonies, whiche be amonge  
 men. As water, bread, wine. To wash,  
 to eate and drynke. Least that man in-  
 steede to eleuate and lifte his minde on  
 hye, and to consider the celestial myste-  
 ries which be representyd by these terre-  
 striall thinges, should come to staye in  
 these externall and grosse thinges, to  
 worshippe and make Idolles of them.  
 But those men which were not content  
 with

Augustine  
 118. epistell  
 Chrysost. 60  
 homili. to  
 the people.



with this simplicitie and plaines haue put to and added of their owne inuention, who thinking to do wel, haue vtterly destroyed and abolished the intent and minde of the Lords, and toured the Sacraments into Idolatrye, as experience sheweth.

39. Of the erreure of those whiche take away the substance from the signes in the Sacrament.

**T**HE Sacramentes and Ceremonies beside theyr plaines and simplicitie, haue a singular agreement and couenaunte with that whiche is represented by the, as it shalbe shewed hereafter, the whiche couenaunce and proportion, is abolished and destroyed by those whiche take away the substance from the signes in the Sacrament. Wherefore it argueth also that they abolish and destroye the Sacrament as much as in them is.

40. what mutation or chaunge is in the things which be vsed in the Sacrament.

**T**HE signes be not chaunged in the Sacramente concernynge the substance, meane, quantitie, or quality,

like, but the onely vse and entente for  
 they which they were ordayned, which  
 was to signifie and rep:esente to our  
 eye those spiritual things, which be not  
 spirituall of theyr owne nature, but by  
 the ordinaunce of Iesus Christ. For wa-  
 ter of his nature is made to washe whe-  
 wee will wet vs with it. Bread & wine  
 is to nourish the body beyng eaten and  
 dronken. But in the Sacraments these  
 things haue another purpose clean con-  
 trary, as wee shall say hereafter. Wee  
 maye vse a similitude for the better un-  
 derstanding hereof. Take wax which is  
 fastened to a writing or publike instru-  
 ment, and it differeth not fro other wax  
 of it selfe, but only because of the vse to  
 the which it is appoynted, that is to say  
 to serue for a testimony, that the instru-  
 ment is effectuell and auayleable, the  
 which it hath not of nature, but by the  
 ordinaunce of man. But concerning the  
 Sacraments they be ordayned of God  
 for a moze excellent couenaunt.

40 From whence proceedeth this alte-  
 ration, and the errour of those which  
 make a charme or forcerye of the sa-  
 cramentall wordes.

This

**T**his mutation whereof wee spake chaungeth not the substance of the signes nether of bread, water nor wine, but onely the vse of them, and is done by the holy ghost, according to the ordinance of the good will of God, whiche is testified to vs by that promise whereto the signe is ioyned, and not by the pronuntiatio of words, after the maner of sorcerers or charmers, but the promise is as the soule of the signe, so accordingly the water, the bread, & wyne, become Sacraments, that is to say, heritable signes of those thinges, whiche the word promiseth and be represented by them.

42. The Sacraments be no Sacraments without the vse of them.

**F**or as muche as this mutation or change is onely in the vse thereof it foloweth also that before, or after the administraciō of the Sacraments it taketh no place, but onely duringe the occasion & the vse to which this change or mutation tendeth.

43. The second poynt is of the thing signified in the sacraments.



The.iiij.poynt.

Gal. 3  
2. Cor. 10

**T**he promises whereto the Sacramentes be ioyned as Autentyke seales, tend to one onely Iesus Christ. For it is he onely, whiche is declared to vs and represented with all his goodnesse and treasures by the signes of sacraments, & by y word which is ioyned with it for to quicken and confirme our faith, wherewith wee doe embrace him, & to aduertise vs of our duety, as wel toward him as towards our neighbours.

44. The third poynt is howe Iesus Christ is ioyned with the signes.

**T**he thing is signified that is to saye Iesus Christ, with all his benefites is alwayes presented veritablie, and without any fraud on gods part, which is trew in his promise, so that the signe and the thing signified be alwayes knit together in this respect, that is to saye, god offreth both the one & the other true lie & not by the vertu of words pronounced, (for it is sorcery to speake so) nor by a naturall and local coniunction, for the body of Iesus christ, is not a fantastical body, nor an invisible body which occupieth

pleth no place, noꝝ by y holines of him  
 which pronounceth the words ordained  
 of God, oꝝ ministreth the sacraments.  
 (Foꝝ the Sonne of man cannot make  
 boyde the will of God) but by the vertu  
 of the holy ghost, which worketh y not  
 withstanding Iesus Christe beyng as  
 he is man corporally in heauen absent  
 fro vs, as the scripture witnesseth, yet  
 neuerthelies is presented truly and be-  
 rily to vs so that our sayth doe embrace  
 him in spirite inwardely, as the signes  
 do represent to vs outwardly, listyng  
 by our mindes vnto heauen foꝝ to en-  
 toy and possesse him moze effectuallye  
 and ioyne vs to him.

45. The distinction of signes and of  
 the thing signified.

**N**Owithstanding such coniunction,  
 wee confound not the signes with  
 the thing signified, noꝝ abolish the sub-  
 stance of the signes, but make a distinc-  
 tion of that which is conioyned.

46. The manner to communicate aswel  
 the signes of the Sacramentes as the  
 thing signified.



The.iiij.poynt.

**F**oasmuch as the signe & the thinge  
signified (as we haue said) be so kint  
and ioyned together and yet neuerthe-  
lesse not confounded the one w<sup>th</sup> the  
other, but a distinction betweene them,  
concerning the exterior and outwarde  
signe it is receiued by a corporall and  
naturall maner, aswel of the faithfull  
as the vnfaithfull, but to diuerse endes  
and purposes. For the faithfull in recei-  
uing the thing signified with the signe,  
doe perceyue augmentation & encrease  
of their faith vnto saluation and eter-  
nall lyfe. But the vnfaithfull not recei-  
uing but the bare signe onely, receiue  
it to theyr condemnation: because that  
refusing the thinge signified whiche is  
offred to them of God with the signe,  
they pollute and dishonour it, as much  
as in them is. Thus much concerning  
the communicinge of the signe. But  
concerning the thinge signified, which  
is Iesus Christ with all his benefytes  
and goodnes: We haue alreadye decla-  
red, that the onely meane to communi-  
cate with him is by trowe faith. And  
therefoze hee that bryngeth not trowe  
faith, cannot receyue hym, but he that  
bryngeth

**a**  
Iren. 4,  
booke chap  
xv. 13.

**b**  
Augustine  
sermon of  
sacraments  
the .2. ferie  
of easter.  
Prosper in  
the booke  
of sentences  
Innocent 3  
booke. 3. c



bringeth saythe, receiueth him freely  
 & effectually, but not with teeth, nor by  
 the help of a corporall maner, but spiri-  
 tually by faith, embracing that which  
 god promisetb vs by his wordc, and of-  
 freth to vs by the ertier our signe, p<sup>r</sup> to  
 speake yet more properly, in ioyninge  
 oure selues nerer then wee were be-  
 fore vnto Iesus Christ. d For the vertu  
 and power of faith is such, that in stede  
 to bring Iesus Christ downe on earth  
 (which cannot be vntil the day of iuge-  
 ment) it ascendeth bp from the earthe  
 into heauen, and there doth knitte and  
 incorporate w<sup>th</sup> Iesus christ: which was  
 the cause that the p<sup>r</sup>mitiue church dyd  
 sing sursum corda, that is lift vp youre  
 hartes.

e  
 Cipria ser-  
 mon of the  
 supper of  
 the Lorde  
 Augustine  
 vpon Ihon<sup>a</sup>  
 23. treatise  
 Origene  
 vpon math.  
 11. c. 15.  
 d 157. f  
 Hilar. 8.  
 booke of  
 the trinitie.

47. Application of all that is before  
 said of the sacrament of baptisme.

**T**he signe of Baptisme in water.

The substance of the ceremonies  
 agreeinge with the Scripture (to the  
 which may not be added or diminished  
 without sacriledge) be these: the per-  
 sonne is wetted with water, and then the  
 water tarieth a certaine space, before it  
 be

d  
 1. c. 15.  
 4. 219

The.iiij. poynt.

be cleane dzyed oꝝ passed awaye. And finallye the water banysheth and consumeth.

The thing signified and verily represented is the aspercion oꝝ sprinklynge of the death and passion of Iesus Christ in remission of all our synnes, and imputation of righteousness. Also by y<sup>e</sup> exterior<sup>e</sup> wetting w<sup>th</sup> water is signified the mortification & burying of our old mā, y<sup>e</sup> is to saye of our natural cozruption, dead & buried by the vertue of the death & burying of Iesus Christe is signified by this that y<sup>e</sup> person is wette and continueth vnder y<sup>e</sup> water, oꝝ the water vpon him a certaine time. And finallye the regeneration of the new man w<sup>th</sup> a certaine & sure hope of the resurrection of Iesus christ, is signified by this, that he which is Baptised, commeth out of the water cleane purged and washed.

Beside this Baptysme is an exterior<sup>e</sup> our and solempne pꝛofession of the Christian religion by the whiche we all doe binde our selues to accept and take Iesus Christ, soꝝ oure onelye sauoure, and to liue in brotherly charitie, as beinge all together but one bodge baptised

sed

AA. 22.

Rom. 6.

1 Cor. 6.

Eph. 5.

Titus. 3.

1. Pet. 3.

Gal. 2. 3.

Collo. 2.

1. Cor. 1.

Eph. 4.



sed with one Baptisme & by one spirit  
 vnited and knitte in him. The worde  
 that is to saye the ordinaunce of Jesus Math. 28.  
 Christ ioined with the promise sincere Marke: 16.  
 ly as god spake it, is this, to Baptise in  
 the name of the father y sonne, and the  
 holy ghost, whosoever shall beleue and  
 be Baptised, shalbe saued.

The accorde and agreement of the  
 signe is most proper and meete because  
 the water is the element moste conue-  
 nient of all thyng, to washe and put  
 awaye all bodylye fylthynes, and ther-  
 fore is most meete to figure and repre-  
 sent the blood of Jesus christ the sonne  
 of god, by the which onely the church is  
 made cleane. d. Whoeuer one vnifor-  
 mitie is appointed and comen to all  
 and to one end and purpose, which de-  
 clareth the conoord and charite which  
 we ought to haue together.

The meane wherby this is communi-  
 cated to vs, is the holy ghost, freely com-  
 municated to the electe who condescen-  
 ding to oure infirmitie, wyl be serued  
 by a mortall man ordayned & appoin-  
 ted in the Church for that ende, g. Se-  
 condlye with the worde h. twelue and  
 intelligibly

1. Pet. 2. d.

1. Cor. 12.

Eph. 4.

1. Ion. 1.

1. Corin. 12.

Mathe. 28.

Eph. 5.



The.iiij. poynt.

intelligibly pronounced and expounded  
so that it may be vnderstande & beleued.  
And for the thirde the exterior or out-  
ward signe with the ceremonies afores-  
said, yet neuertheles without commu-  
nicating his vertues to any of these in-  
strumentes, but as S. Paule saith he  
that planteth and he that watereth is  
nothyng, but God whiche geueth the  
encrease<sup>i</sup>.

<sup>i</sup>  
1. Corin. 3.

Marke. 3.

1. Pet. 3.

k

Augustine  
vpon Sainct  
Ihon. 80.  
homelic.

l

Eph. 2.

Philip. 1.

m

2. Thes. 3.

n

2. Tim. 2.

1. Tim. 5.

The meanes of our part is faith, ac-  
cording as sayeth S. Augustine k. The  
word maketh vs cleane, not being spo-  
ken or pronounced onelye, but beinge  
beleued. Now this faith commeth not  
of our selues, but is frely genen vs in  
delue time, so that we be of the number  
of the elected, m the whiche secrete we  
leane to God to iudge of. For it is he  
whiche knoweth those y be his n. Not-  
withstandinge we accepte all those as  
faithfull which make exterior professio,  
if it appeare not to vs y contrarie, lea-  
uing y iudgment of y hipocrites to god  
which shal reueale them, & iudge them  
in his good time, o and pleasure.

48. For what causes the younge chil-  
dren of the faithfull be baptised.

Concerning

**C**oncerning younge chyldren, be-  
 cause their faith is unknowen to  
 vs, and we haue sayde before, it is  
 requisite that they be partakers of the  
 frutes of the sacramentes, & it is not  
 very likely that they haue faith, because  
 they haue not y<sup>e</sup> vse of vnderstanding.  
 Except God doe worke in them extra-  
 ordinarilye, the which appeareth not to  
 vs, neuerthelesse we cease not to com-  
 municate to them baptisme.

First, for as much as there is now  
 the same cause in baptisme which was  
 some tyme in Circumcision, whiche is  
 called by S. Paule, the seale of righte-  
 busnes whiche is by faith: and also by  
 expresse commaundement of God, the  
 male chyldren were marked the eyghte  
 daye.

Secondlye, there is a speciall regarde  
 to be had to the Infantes of y<sup>e</sup> faithfull.  
 For althoughe they haue not faith in  
 effect suche as those haue that be of age  
 yet so it is, that they haue the seede  
 and the spring in vertue of the promise  
 whiche was receyued and appzeended  
 by their elders. For god promiseth not  
 onely to be our God, if we beleue in  
 him,

Act. 3.

Deut. 1.

Rom. 10.

Rom. 4.

d

Gene. 17.



The.iiiij poynt.

him, but also y he wil be the god of our  
offspringe and seede, yea vnto the thou-  
sande degree - that is to the last ende.

<sup>e</sup>  
Gene. 17.

Exod. 20.

<sup>f</sup>

1. Cor. 7.

Therefore sayd S. Paule that the chil-  
dren of the faithfull bee sanctified from  
their mothers wombe f. By what right  
or title then do they refuse to giue them  
the marke and ratificatiō of that thing  
which they haue and possesse alreadye?  
And if they alledge yet further, that al-  
though they come of faithfull elders or  
parents, it foloweth not that they be of  
the number of the elect, and by conse-  
quent that they be sanctified. (For god  
hath not chosen al the children of Abra-  
ham and Isaake) g The answer is ea-  
sie to be made, that it is true y all those  
be not of the kingdome of God, which  
be borne of faithfull parents, but of god  
right, we leaue this secrete to god for to  
iudge, whiche onely knoweth h it, yet  
not withstanding we al presume iustly  
to be y children of God, which be issued  
and descended from faithfull parentes  
according to the promise i.

<sup>z</sup>  
Rom. 7.

<sup>h</sup>  
1. Tim. 2.

<sup>i</sup>  
Gene. 17.  
1. Cor. 7.

For as much as it appeareth not to be  
the contrary. According to the same we  
baptise the younge children of the faith-  
full



full, as they haue vsed and done from  
the Apostles tyme in the Church of  
god <sup>k</sup>, and we dout not but god by this  
marke (ioyned with the prayers of the <sup>Oringen .3.</sup>  
Church whiche is there assistant) doth <sup>booke vp-</sup>  
seale the adoption and election in those <sup>on the epi-</sup>  
whiche he hath predestinate eternally, <sup>stle to the</sup>  
whether they dye bfore they come to <sup>Rom.</sup>  
age of discretion, or whether they lyue  
to bring forth the frutes of their faith,  
in due tyme and according to the mea-  
nes which god hath ordeyned.

49. Application of all that goeth be-  
fore of the sacrament of the supper  
and the right vse thereof.

**T**he signes of the Sacrament of the  
supper be bread and wine. The sub-  
stantiall ceremonies, according to his  
holy word, to the which no man hath  
any more power to adde or diminishe,  
then to make new promises or new sa-  
craments: so that the mynister after  
the reherſing and expoundinge the or-  
dinaunce of the Lorde, with innocation  
and publyke prayers, breaketh the  
bread and distribute it to the people, &  
likewise the cuppe.

And so those which receiue the supper  
worth

Math. 26.

Marke. 14.

Luke. 25.

1. Cor. 11.

The.iiij poynt.

With the minister particularly in hys  
office it is for them to take, eat, and  
drinke: and finally all together to ren-  
der thanks with one harte and w<sup>th</sup>  
one mouth.

The thing signified is the same which  
the doctrine representeth & declareth to  
vs ordinarily. And of Baptisme like-  
wise, that is to say, Jesus Christ <sup>b</sup> con-  
tained, borne, crucified, deade, buried,  
risen, ascended into heauen, to be made  
for vs the entier and perfecte sapience,  
righteousnes, sanctification & redemp-  
tion. <sup>c</sup> So that we doubt not but accor-  
ding to the promise of our God, the ve-  
ry body and the very blood of the lord,  
that is to say Jesus christ himself, with  
all his goodnes & treasures, is offered  
to vs verily and withoute fraude, to be  
receyued of vs inwardly in faith, by the  
vertue of the holy Ghoste, into euerla-  
sting lyfe, euē as verily as is offered to  
our outwarde senses the bread and the  
wyne, for oure corporall sustenaunces  
and lyfe, whiche therfore are called the  
bodye and bloud of Jesus Christe, be-  
cause they be the very exterior signes  
and corporal markes, of that which the  
lord

b  
1. Cor. 10.

c  
2. Cor. 1.

lord offereth spirituallye on his parte,  
 that is to say, of the very body, & bloode  
 of Iesus christ. For it is an accusoma-  
 ble manner of speaking in the matter of  
 the Sacramentes, to geue to the signe  
 the name of y thing signified by it. As  
 it is said that the cuppe is the new ali-  
 aunce<sup>d</sup> or couenaunt, that is to say, the  
 marke and true signe of the new coue-  
 naunt, which is made by the sheadinge  
 of the precious blood of Iesus Christe.  
 So is said also that the Circumcision is  
 called the aliaunce<sup>e</sup>, that is to say, the  
 very signe and pledge of the aliaunce.  
 Also the Lambe is y passage<sup>f</sup>, or pass-  
 ouer: Item the stone in the Desert was  
 Christe<sup>g</sup> that is to say, verilye repre-  
 sentyng Christe. Also it is sayde of S.  
 Paule concerninge this matter, h that  
 the bread is the communyon of the bo-  
 dye of Christ, that is to saye, the true  
 signe or gage of the communion which  
 we haue with christ. And this arpositi-  
 on is not forged by vs, but expresselye  
 and plainly obserued by all the auncie-  
 ent doctours of the Church, as folo-  
 weth in that the bread is broken, is re-  
 presented to our senses, & passed of our

<sup>d</sup> Luke. 22.

<sup>e</sup> Gene. 17.

<sup>f</sup> Matth. 26.

Marke. 14.

Luke. 22.

<sup>g</sup> 1. Cor. 10

<sup>h</sup> 1. Cor. 10.



The.iiij.poynt.

Lord, which was broken with dolours  
and sorowes of deathe, and the iudge-  
ment of God in his body and soule for  
vs. In that it is distributed, & the cuppe  
likewise to all the communicantes, re-  
presenteth to oure senses, that Iesus  
Christ him selfe with all his treasures  
and benefites is geuen to vs of god the  
father into eternall lyfe.

¶ These places folowing be aledged by the fa-  
thers, touchyng this exposition.

Irene. against the Valentians. Tertullia  
against Marcion, Origen vpon the booke  
of Nubers. hom. 16. Item vpon saint Ma-  
thew 15 & 26 chap. Itē vpon the Leuit.  
homi. 7 & 9. Itē against Celiū 8 booke  
Ciprian 6 epistle of the first booke, and  
the 3. epistle of the second booke. Itē in  
the sermō of the supper. Athanasē. vpon  
S. Mathew chap 12. Ambrose vpon the  
first to the Corin. & 4. booke of Sacra-  
ments chap. 4. Chrysostom vpon S. Mathew  
in the imperfected worke homi. 11. vpon  
the 2. Cor. hom. 27. vpon the psalme 22.  
Itē in an epistle to Celsus August. vpon  
the psalme 8 & 89. Itē August. vpon  
the words of the Apostle 2. sermō. Item  
in the sermon made to the children, as

Beda

Beda reciteth in his collection. Item. 3.  
 booke of the trinitie chapter 4 & 10.  
 Item against Faustus 20. booke chapter  
 21. Item of the citie of god. Item vpon  
 the 54 psalme. Item vpon 26 homi. vp-  
 on Sainct Iohn. Item vpon Sainct. Iohn  
 27. treatie and 6. chapter & 30. treatie  
 21 chapter. 25. Item vpon s. Iohn traict  
 20 and 30. Item againste Adamantus  
 chapter 12. Item the thirde booke of  
 the doctrine of a christian chapter. 16.  
 Item in the epistle to Boniface, and in  
 the epistle to Dardanus, and in manye  
 other places. Leo Pope in the Epistle  
 written to the clargye and to the peo-  
 ple of Constantinople, Ciril vpon s. Iohn  
 lib. 4 cha. 14. Item in the epistle to Ca-  
 losirius. Theodorit in the firste and se-  
 cond dialogue againste the heritikes:  
 touching the very body of Iesus christ.  
 Hesichius the twentie booke vpon the  
 Leviticus eight chapter, Gelase against  
 Euriches. Bartram in the booke of the  
 bodye and bloode of the Lorde. 1. Cor.  
 10. 16.

The.iiij.poynt.

In that wee take and eate the breade  
and after drinke of the cuppe, it is a wit-  
nes of that which is interidly don tru-  
lye by the vertue and power of the holy  
ghost. For he can thozowe the bonde of  
faith, idyne and bind those things toge-  
ther which of them selues be farre deu-  
ded asonder, concerning the distance of  
the places y is to say, y as verily as we  
take & eate the breade, & drinke the wine  
by a natural maner, the which in conti-  
nent after by digestiō toznet into our  
substance & nozishment of our cozpozal  
life: likewise as verily (although by a  
spiritual & clestiall maner, & not with  
mouth & teeth) is Iesus Christ himself  
which is now in heaue on y right hand  
of his father, communicated to vs, that  
we may be flesh of his flesh, & bones  
of his bones, that is to say, beyng knitt  
and incorporated with him by faith, &  
our soules and our bodyes doth attayn  
to eternall lyfe: q yea euen whylest we  
be in this world his spirite both sancti-  
fie and gouerne our bodyes and soules,  
to dedicate and sacrifice all our lyfe to  
his seruice, r and to the charitpe of our  
neighbours for y loue of him. Finally,

n  
1. Cor. 10

Eph. 5

o

Ihon. 17.

p

Coll. 2

q

Ihon. 6.

r

Rom. 8

in



In that wee take al of one bzeade and of one wine corporally & visibly, so on the other parte spiritually and inuisibly by faith, we com al to participate & be partakers of Jesus Christ onely, the same I say, sheweth to vs the bond and knot which ought to be betwene vs al, as the mystical body of Jesus Christ, our head, according to the publike and common protestation which wee do make. f

The couenaunce & agreement of y things signified, with the signes & ceremonies, is very euident & plaine by this which wee haue already said: namely that as one lose is made of many graines gathered & ioynded into one lose or peece of bzead, and likewise the wine beinge made of many grapes declareth to vs y agreinge of the signes with the signification, whereof wee haue spokē heretofore that is to say the knotte and vnion which we haue with Jesus Christ, & the mutuall charity with all the faithful in Jesus Christ theyr head, the word (that is to say) the ordinaunce and promise of the Lord. Wherunto the signes doe sende vs, be such as sainte Paule hath expressely touched together & left to vs

f  
1. Cor. 10  
& 12. b

f  
S. Augustyn  
in the sermō of the  
mō of the  
sacramentes  
of the faith  
ful in the  
teri of Balz.

que. 2. 2. 2. 2.

4. 1. 1. 1. 1.

5. 1. 1. 1. 1.

6. 1. 1. 1. 1.

7. 1. 1. 1. 1.

8. 1. 1. 1. 1.

9. 1. 1. 1. 1.

10. 1. 1. 1. 1.

11. 1. 1. 1. 1.

# The.iiij.poynt.

according to the euangelistes.

The Lorde Iesus the same nyghts  
 , in y which he was betrayed toke bread  
 , and when he had geuen thanks, brake  
 , it and saide, take, eate, this is my body  
 , which is broken for you, do this in the  
 , remembraunce of me, and likewise he  
 , toke the cuppe, after he had supped say-  
 , inge, this cuppe is the new allpance of  
 , testament in my bloud, doe this as ofte  
 , as ye drinke it, in the remembraunce  
 , of me, for as oft as ye eate thys breade,  
 , and drinke of this cuppe, ye shall shewe  
 , forth the lordes death tyll he come.

Thon. 5. f  
 & 6. d  
 Prosper in  
 his booke  
 of Senten-  
 ces S. Iheri-  
 upon Esaye  
 66. c. & on  
 jerem. 4.  
 booke. 22. c  
 Saincte  
 August. of  
 the life of  
 god. 25. c  
 2  
 Cer. 11. f

The meanes to receiue Iesus Christ  
 (as we haue sayde afoze) is saythe, &  
 and therfore sayd S. Augustine, he that  
 is not of the body of Christ, y eateth not  
 the body of Christ, & (as he said in an o-  
 ther place) the heretikes which be with-  
 out the church, may well haue y sacra-  
 ment, but not the benefite of the sacra-  
 ment, from whence it foloweth, that a  
 man must proue himselfe, according to  
 the doctrine of the Apostle, & that is to  
 say, enter into our selues, to see if we  
 haue such sorow for our sinnes as it ap-  
 pertaineth & such certain and sure trust

in

In our God according to his worde by  
 Jesus Christ our onely mediator. And  
 yet is not required such a persyte fayth  
 as no imperfection can be founde, but  
 such a faith as is trewe and not feyned.  
 In those then that be suche, the vnion  
 and coniunction whyche they haue ob-  
 tayned with Christe, by their faith, is  
 moze and moze confirmed, & sealed by  
 the holy ghost, in receyuing the sygnes  
 and sure seale of this coniunction and  
 knot as it is sayde, that y<sup>e</sup> circumcision  
 was in Abraham a seale of the righte-  
 ousnes of faith,<sup>b</sup> the other on y<sup>e</sup> contra-  
 ry, in dispising that whiche is offered  
 to them, that is to saye Jesus Chryste,  
 and dishonoring the sygnes & ceremo-  
 nies instituted of the lord, make them-  
 selues culpable and giltie of the bodie  
 and bloude of Jesus Christe, from the  
 whiche continually moze & moze they  
 recuple and fall backward.<sup>c</sup>

The declaration of the death of Jesus  
 Christ, & consequently of all that whi-  
 che he did for vs, with thanks geuinge  
 for the benefites receyued, and the exa-  
 mining and prouing of our selues, be  
 of the substance of the supper.<sup>d</sup> and

L.iiij.

ther

b  
Rom. 4.c  
1. Cor. 11.d  
1. Cor. 11.



therfoze cannot be left out, noꝛ peruerſed  
oꝛ altered wout great ſacrelege, wher-  
vpon foloweth that y<sup>e</sup> ſupper of the lord  
ought not to be communicated to theſe  
whiche cannot pꝛoue noꝛ examine them-  
ſelues, becauſe they haue not the uſe of  
reaſon, as yonge children & ſuch like, &  
noꝛ to thoſe whiche haue not made pꝛo-  
feſſiõ of their faith, foꝛ whiche be iudged  
vnwoꝛthely y<sup>e</sup> is to ſay, excommunicated  
by y<sup>e</sup> right iudgmēt of the Church, & the  
whiche ſhalbe ſpoken of hereafter.

1. Cor. 11

f

Act. 2

g

Math. 23

8 Cor. 5

50. The concluſion of the matter of  
the Sacramentes.

**T**heſe things conſidered, it foloweth  
that y<sup>e</sup> ſacramentes be not onely oꝛ-  
dained, to offer to god giuing of thanks,  
whiche alſo is called ſacrifice & accepta-  
ble offering: but rather that we ſhoulde  
receiue of his grace and liberalitie, the  
whiche is moꝛe pꝛecious then heauen &  
earth, y<sup>e</sup> is the confirmation of our faith  
and to be the nearer vnited, & ioyned to  
Jeſus Chriſt into eternall life.

51. VVherfore the holy ghoſt is called  
the conſolator or comforter and to  
what purpoſe and ende the afflicti-  
ons of the faithfull ſerueth.

Finally

**F**inallye it is easye to perceyue for  
 what reason y<sup>e</sup> holy ghost is called y<sup>e</sup>  
 comforter, <sup>a</sup> because his offyce is to in many o<sup>r</sup>  
 ioyne vs to Iesus Christ by faith <sup>b</sup> and ther places.  
 he that hath Iesus Christ hath all <sup>c</sup>, it Act. 9.  
 foloweth that by him onely, our consci- <sup>b</sup>  
 ences haue wherin to be so pacified, and Rom. 8,  
 so well contented and fullye satisfyed, 1. Cor. 1.  
 that namely we haue wherin to reioice Gala. 4.  
 in our afflictions, <sup>d</sup> for as much as we 1. Cor. 2  
 knowe, & be assured that they come not <sup>d</sup>  
 to vs at auenture, but be sent of hym, Rom. 5.  
 who hath reconciled vs to himselfe by James. 1  
 Iesus Christ, entreating vs in y<sup>e</sup> same <sup>e</sup>  
 wise, y<sup>e</sup> he hath done his owne sonne, c Rom. 2. g  
 and so by litle and lytle to learne vs to <sup>f</sup>  
 hate sinne, & dispise the wo<sup>r</sup>ld, <sup>f</sup> & moze Pet. 3  
 ouer by this meanes he moueth vs to 1. Cor. 11  
 pray & call vnto him, moze earnestly <sup>g</sup>  
 and deuoutlye, & also Chasticeth vs in Rom. 8  
 tryng and prouing sure faith, <sup>h</sup> and 1 Pet. 1  
 in fine maketh vs a shewe o<sup>r</sup> a marke  
 for all the wo<sup>r</sup>ld to loke at, to declare  
 howe greate is his vertue and power  
 in those whiche hee hathe armed and  
 strengthened with his holy spirit <sup>i</sup>. 1 Cor 4  
 col. 1

# Of the Church.

## The fyfth point.

- ¶ That there hath alwaies bene and  
euer shalbe, a Church out of the  
whych there is no saluation.



*LL* those things  
whereof we haue spo-  
ken to bee established &  
performed, by the good-  
nes of God be in vaine,  
if there were not certaine people which  
felt & tasted of the fruite and commodi-  
tye hereof. But for as muche as Iesus  
Christ hath an eternal kingdome: he  
can neuer be without subiectes: it was  
meete then from the beginnynge of the  
world, that there shoulde bee a Church,  
that is to saye, a congregation and as-  
semble of people, such as it hath pleas-  
ed god to chose by his grace the which  
haue acknowledged & serued y<sup>e</sup> true god  
according to his will, by the meanes of  
Iesus Christ onely attained by faith,  
as it hath bene amply declared. And

wa

2. Sam. 7.

Luke. 1.

Psal. 98.

Eccl. 1. 10.



wee muste confesse moreouer, by the same meanes, that this Church and assembly shal last for ever <sup>b</sup>, what soeuer assaults that all the Devils of hell can invent or prepare against <sup>c</sup> them. Finally, it must be confessed necessarily, that without Jesus Christe there is no saluation. And whosoever dieth not being a member of this congregation and assembly, is excluded and locked out from Jesus Christ, and from his saluation <sup>d</sup>: for the vertue to save which is in Jesus Christe appertayneth not but to those which acknowledge him for their God and onely saviour <sup>e</sup>.

Psal. 138

Jeremi 38

Math. 28

Eliy 4

Math. 18

Iocl. 2.8

Iohn. 3

Gala. 3.

## 2. There can be but one true church.

**A**S there is but one God <sup>a</sup>, one faith and one onely Mediatour betweene God & man, even Jesus Christ <sup>b</sup>, heade of his Church <sup>c</sup>. So likewise there can be but one Church.

Ephe. 4.

<sup>b</sup>

1 Tim. 2

<sup>c</sup>

Ephe. 4.5

Collo. 1

1. Corin. 12

## 3. VVherfore we call the Church Catholyke.

**F**OR as muche as God hathe spredde forth his Gospel, that is to say, the

p:ca

## The .v. poynt.

Psalm. 2.

Esay 54. 55

Mar. 16.

Actes. 1.

Colo. 1.

b

Math. 20.

ic

Actes. 10.

Apoc. 7

Math. 11.

preaching of saluation, which is y<sup>e</sup> scepter of his kingdome, thowhe the vniuersall woꝛlde, and hath chosen of all nations suche as seemed good to him: For this cause there oughte to be confessed one catholike Church, that is to saye, a vniuersall Church: Not that it cōprehendeth al men generally (for the greatest part be not of it) b but because the faithfull bee dispersed ouer all the earth, according as the loꝝd hath chosen them, not being restrained to anye certaine place, time noꝝ nation.

4. In what thinge lyeth the communion of sainctes.

**B**Ecause y<sup>e</sup> church hath but one onely loꝝd & soueraigne pꝛince: al y<sup>e</sup> faithfull in what place soeuer they be dispersed, be conioyned & knit together as the burgeyses oz inhabitantes of our commonaltie, being al partakers of y<sup>e</sup> same pꝛiuileges b that is to say, of the goods and treasures of Iesus Christ, who for this cause is called their head, as they be called the members of him, for that he onely by his vertue vnitinge and ioyninge them to him selfe, both quicken them, iustifie them, and sanctifye them

Eph. 4.

& 5.

Collo. 1

b

Rom. 3

1 cor 10

& 12

Col 3

Psal 46

them; & wherfoze none maye lawfullye  
use this tytle head of the Church but  
he onely. And beholde this is it that we  
call the communion or communaltie  
of sayntes. For in the Scripture thys  
woorde Saincte is attributed to al faith-  
full, lyuinge yet in this worlde, for as  
muche as they haue attained to Iesus  
Christ by fayth, their onely righteous-  
nes and sanctification.

5. The church hath but one head, that  
is to saye, Iesus Christe, to whom  
there nedeth no lieutenaunt.

**I**esus Christ head of this Church, for  
the reason which we haue sayde will  
haue no companyon, as the wyse  
woman in the scripture (to the whyche  
the Church is compared) hath but one  
husband, and one bodye hath but one  
head: he hath no neede of any successor,  
(for he is God lyuing eternally) & no  
any Vicare or Lieutenaunt, for wee  
haue all his will by wyptynge d. And  
moreouer beyng God, he is euer pre-  
sent himselfe in y middell of his church  
by his infinite power, neuer departing  
from it, as himselfe hath promysed,  
which neither Vicar nor Lieutenaunt

d  
Ephe 4  
Ihon. 17.  
Rom. 8  
I cor 1

also  
I Cor 5  
Ephe. 4  
b  
I cor 11  
Rom 7  
Ephe 5  
Rom 6  
d  
Iohn 15  
Act 20  
I Tim. 3  
c  
Math 28  
can Iohn 14



The.v.poynt.

can do. And in deed the blindest man in the world maye see whether those men be tumbled and fallen headlonge, which would robbe and depriue Iesus Christ of this preeminence, where as in deede they haue scarce one little corner of the world to gouerne, in comparison of the whole worlde.

6. The cōmunication of the sainctes letteth nor hindreth not the diuersity of offyces among the faithfull.

Iesus Christ gouerneth his Church, so by his holy spirite, that not withstandinge he vseth menne as instrumentes, for to plante and water, as S<sup>r</sup> Paule speaketh: : moreouer he distributeth his gyftes and graces diuersly, holwe, when, and to whome, seemeth good vnto him for the entertaynement & gouernemente of all the bodeye of the Church<sup>b</sup>, in the whiche he wylleth all thynges to bee done by good order and pollicie<sup>c</sup>. It is not Gods pleasure nor wyll that wee should accept all the members of y<sup>e</sup> church equal, in their charges and offices, and by this meanes bring a confusion into the house of God. But

contra

Collo. 3.

3. Cor. 5.

3. Cor. 12.

hole chap.

Eph. 4.

1. Cor. 14.

contrariwise one of the principall differences that wee haue with our aduersaries, is we require that the ecclesiasticall pollicie be established and set by a gayne accordinge to the worde of God, with the aduise and counsell of the ancient fathers, which haue left vs theiꝝ Canons for testimonies of the conduction and gouernment which they held in their time : yet not withstandinge all thinges to be ruled by the word of God and consider diligentlꝝ what thinges are expedient to be retained or to be altered for the edification of the Church : For in matter of pollicie, euerye man knoweth well that all thinges be not conuenient in al times nor in al places. Marke I say, this is it that wee haue alwayes required, and we yet earnestly require it : But seing the negligence of many, and the smal hope that wee haue to be prouided for in a generall or common consent: forces hath constrained certaine Princes and Lordes hauing known and seene the common disorders, to prouide and sette orders in theiꝝ owne countreyes as wee do see. Nowe they doe not well that fill the eares of Princes,

Princes that we be sedicious persones and Heretikes, and that wee allowe no counsels nor ordinaunces of the church, whiche be manifest slaunders and false rumours, as ye may perceiue if ye will geue vs hearing as appertaineth, and not to make our enterparties and enemies iudges of our owne causes.

7. The markes whereby wee may discern the false Church from the trewe.

**W**e requere firste that there be put a difference betwene the trewe Church and that whiche is not, though they bozowe this name. And also betwene those whiche be in suche wise within the Church as they be also of the Church: and of those whiche be not of the Church, although they be in the Church. For it is moste certayne that Satan desyret and is busied to worke so that his Sinagog be esteemed for the trewe Church: and so long as the church striueth here on earthe, it is certayne and sure that the chaffe shalbe medled amongst the good grayne, and the Cockle amonge the Wheate.

Mathe. 13  
1. Cor. 11.

Polw



Powe to the end that wee be not decei-  
 ued, if it be possible, their differences be  
 to be vnderstand. The mark of the true  
 Church is the preaching of the lyuely  
 word of the sonne of God, according as  
 it was revealed to the Prophetes and  
 Apostles, and by them declared to the  
 worlde, therin comprehendinge conse-  
 quently the sacramentes & the admini-  
 stratiō of the ecclesiasticall discipline, so  
 as god hath ordained it: for ther is none  
 other worde of god, nor other maner to  
 preache it. For this cause Iesus Christ  
 sayde, his sheepe folowed him, for they  
 know his voyce <sup>b</sup>. And in sendinge his  
 apostles, he said not, go preache al y<sup>e</sup> see- <sup>b</sup> Iohn 11  
 meth good to you: but tech & preache saith <sup>c</sup> Note well  
 he, to kepe al those things which I haue  
 comaunded you <sup>c</sup>. Also for this cause s.  
 Paul said to y<sup>e</sup> Corinthians that he had <sup>c</sup> Math. 23.  
 geuen the none other thing the y<sup>e</sup> which  
 he receiued of y<sup>e</sup> lord, & after reciteth the  
 ordinaunce of god, as it is writte in the  
 euangelists <sup>d</sup>. And for this cause he said,  
 y<sup>e</sup> the faithfull be builded vpon the foun- <sup>d</sup> 1. Cor. 11.  
 datio of the prophets & apostles <sup>e</sup> that is  
 to say vpon the doctrine which the pro- <sup>e</sup> Ephc. 2.  
 phets and apostles haue planted in the <sup>f</sup> Act. 17  
 church <sup>f</sup> 1. Pet. 1.

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church, of the which Iesus Christ is the foundation and head corner stone. And saint Peter also declarcth plainly: there is none other word of God then this (saith he) which is com among you by the preaching of the Gospell, And doute ye not but that the Apostles haue not only preached, but also left by wryting all that whiche is necessary to salvation g, according to that which saint Paule sayd, that the holy Scripture is geuen by inspiration of God to make perfite the man of god h. Likewise S. Ciprian. For as much as we must here Iesus Christ only, wee neede not geue eare or take heede to that whiche some haue imagined or inuented to be made, but to that which Iesus christ, who goth before, hath made, and wee ought not to follow the custome of men, but the verity of god. For a conclusiō, in what place so euer the word of God be truely preached, the sacraments duly ministred in the Ecclesiasticall discipline established confirmably to the holy & pure doctrine of god there wee acknowledge to be the true church of god, in what soeuer place it be, how small a number or litle appearance

f  
1.Pet.1  
Rom.10

g  
Acts.20  
Gala.1

h  
Tim.3

i  
Math.18  
Luke.12  
Luke.10  
1.Cor.1  
Math.11

parance so euer it hath befoze man.

8. VVhich be the trew members of the church.

**T**hose be of the Church whiche haue the marke of Christians, that is to say faith. Those haue faith which receiue the only saviour Jesus Chrtst as hath ben said,<sup>a</sup> Flyng from sinne folowng righteousness,<sup>c</sup> that is to say, whiche loue and fear only the true and eternall god,<sup>e</sup> & they<sup>2</sup> neighbours according to the word of god, without turning o<sup>r</sup> swaruing either to the right hand o<sup>r</sup> to the left: I doubt not but that there are great infirmities in y<sup>e</sup> most perfittest<sup>c</sup>, yet is there grea<sup>t</sup>e difference betweene those in wh<sup>o</sup>s sinne reygne<sup>t</sup>h full<sup>y</sup>e, and those in whom there are yet but remanentes of sinne<sup>1</sup>. Brie<sup>f</sup>e those same be of the true Church in whom the spirite (which is the gift of grace proper to the elect strueth against the flesh,<sup>g</sup> & which may say w<sup>th</sup> s. Paule, I do the euill whiche I would not,<sup>h</sup> y<sup>e</sup> is to say to y<sup>e</sup> which I geue no such consent, as those do whiche be not regenerated by the spirite of God. Behold here those which be of the

Ih<sup>o</sup>. 8. & 17  
Ihon. 4  
1. Ihon. 4  
Ihon. 3  
Rom. 6  
Rom. 8  
Gala. 3  
Ihon. 1.  
and. 2  
1. Ihon. 2  
1 Cor. 15  
Phil. 3  
Rom. 6  
2. Cor. 7  
1. Ihon. 3  
Rom. 7. &  
all the cha.  
Gala. 5  
Rom. 7.

¶ ii ¶

trew



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trewe Church, but as for the others, of what estate or degree so euer they be in the church, yea though they were Apostles of as good auctority as euer was, Judas, yet be they not of the Church. But as lone as God hath reuealed them they ought to be reiecte & eschewed of al christians so long as they be irreformable: for such be not of the church this day in effect, which may be, or shall be to morowe, or when it shall please god, who according to his eternal counsell, hath disposed the monethes and times, in the whiche he will call his electe to him selfe.

9. The markes or tokens of the church be not alwaies in one estate or degree.

**F**urthermore we know that the markes and tokens of the trewe church be not alwayes in one estate nor they be not alwayes one concerninge them selues. But God according to his incomprehensible wisdom, in punishinge the ingratitude of y<sup>e</sup> world, sometimes withdraweth and taketh from his parts of his light, in such wise, that sometime it seemeth that the church is at an ende

or destroyed as we see it happened in  
 Israel in the time that Christ came in  
 to this world. For yet the Jewes a part  
 there was not one trace or steppe of the  
 trewe marks of the church in the world.  
 And as for Jerusalem, what ignorance  
 what corruption of doctrine, what wyc-  
 kednesse was there when Jesus Christ  
 the trewe Messias, had no greater ene-  
 mies then the blind guides which con-  
 ducted & taught the other. But yet the  
 lord doth neuer take away the hole fou-  
 datio of his church but alwayes hath a  
 certaint flock, <sup>b</sup> sometime greter sometime  
 smaller as himself declared to Helias <sup>c</sup>.  
 Also we may see how it is come to passe  
 in our time, that there is no people in y  
 worlde more abused, then those whiche  
 wold knit & tie the church to a certaine  
 place, & to the succession of those whiche  
 they call byshops, whiche in very dede  
 be nothing lesse both by y word of god, &  
 by the ancient canons. Wherby it is easi  
 to shew y from the head of the all to the  
 smallest they be excommunicated & cut  
 of fro the church if they charge not their  
 life & manners. Now the duty of the chil-  
 dren of god is not onely to serue god, in

Math. 15

Ihon. 1

Luke. 11

Esay. 19

b

Math. 28

c

1. Kings. 19

## The.v.poynt.

what place soener they be o: whatsoe-  
 ner ruine o: decay there be in y church,  
 but whē it shal please god, to establishe  
 & build vp again her ruines & decayes,  
 either here o: in any other place, not be-  
 ing bound to any people, o: natiō, what  
 soener they be: but whē it pleaseth him  
 to set vp again his standard, which is y  
 ministratiō of his holy worde: y duety  
 I say of the children of god, is to ioyne  
 themselves to y true flocke, & seprate  
 themselves frō those which be not. Fol-  
 lowing the admonitiōs which y pro-  
 phets d gane, and also that the lord said,  
 where the dead karkes is thether wyll  
 the Cgelles resort c.

Esa. 49

&c. 2.

1. Ihon. 3

Mith. 24

10. VVherein consisteth the duety and  
 auctoritie of the church generallye.

**T**Hese thinges considered wee come  
 nowe to declare what is the power  
 and auctoritie of the trewe churche  
 to the which we maye aunswere in one  
 word, y she consisteth in the obeydience  
 whiche she oweth to her onelpe spouse  
 Iesus Christe, as to god, <sup>2</sup> and to gyue  
 order for the service of Iesus christ con-  
 sidering y the members be ordeined for

Luke. 1

1. Pet. 1



to aide one another <sup>b</sup>. But this oughte to be yet more fully expounded. We wil speake in the first place of the auctoritie of the vniuersall Church, and of the particuler members of the same. I speake of those whiche haue charge of the ministracion.

<sup>b</sup>  
1. Cor. 14  
math. 5

ii. Of the auctoritie of the vniuersall counsells and fyrste what is an vniuersall counsell.

**T**he name of vniuersall church comprehendeth properlye the generall assemblye and congregation of all the faithfull together. But for as much as the lord did scatter and deuide them into diuers partes, it was necessary to vse distinction of parishes & dioces, for to kepe a certaine order. Moreover it is not expedient nor yet possyble, that all those which make professiō to be of the church shuld be assembled together one by one, when it shalbe requisite or nede full to appoint orders concerning the whole body of the church. We call then the vniuersall church, in this matter & we haue to entreat of an assemble wher to all the churches (as far forth as maye be) be gathered or assembled together:

<sup>a</sup>  
Acts. 14  
Titus. 1  
1. Cor. 14

Sp. iiii.

although

The.v.poynt.

although it happen somtimes that one mā do appeare in the name of one hole church or of one hole nation. When it shalbe expedient so to doe <sup>b</sup> then muste we vnderstand what is the power and authoritie of suche an assemble which they call generall counsell.

12. How farre we may differ from the counsels.

Some there be y contemne the counsels of y church as things of nothing some other thinke y al that cometh fro the counsels, ought to be receiued as the word of god wout exceptiō. But we doe not agree w the one nor the other. For we dout not but y lord is amongst those which be lawfully called in his name, as he hath promised, although they were but two or thre: then much lesse do we dout, but that he gouerneth with greater power in the greater companye of his Church, whyche he gouerneth by his holy spirit. <sup>b</sup> And we know and be assured that the truthe of god is stedfastlier grounded then vpon men, <sup>c</sup> whatsoeuer they be: for we all knowe not god as yet, but in a parte. <sup>d</sup> Whereouer experience sheweth vs sufficient

<sup>b</sup>  
Acts. 15

<sup>a</sup>  
Meth. 13

<sup>b</sup>  
Acts. 15

<sup>c</sup>  
1. Cor. 2.  
1. Thes. 2

<sup>d</sup>  
1. Cor. 13

ly, how easy it is to abuse this tytill of counsels and namely what contrariety there is among the. Wherefore we conclude, y<sup>e</sup> a meane must be kept which is neither to dispise the, nor yet to extoll & set them by above god, who only cannot erre. And S. Augustine saithe the church ought not to be preferred before Jesus Christ. For he iudgeth alwayes truely, but y<sup>e</sup> ecclesiasticall Judges oftē times may deceiue theselues, & truely so they do. For who condemned Jesus christ? A counsel lawfully assembled, if we consider y<sup>e</sup> outward succession & apperaunce. Who concluded that those whiche were Baptysed by heretykes, shoulde bee rebaptised? A counsell of Africa, where as was saint Cyprian, And to be bytise, if it shalbe needeful to consider the inconstancie of the iudgement of the counsels, I speake namely of those whiche withoute controuersie haue bene gathered in the name of god it shall bee easye to declare that suche haue but a weake stay whiche haue no surer foundatiō. But yet we marucile of those whiche reprove and condemne vs as contemners of counsells, whiche neuerthelesse



The.v. poynt.

neverthelesse, wil kepe themselves no  
one iote of them. Witnesse the counsel  
of Basyll which was abolished by all  
Popes folowing, and others. Nowe to  
the ende that they may better vnder-  
stand, whether our sayinges be confor-  
mable to the trueth of God or not, see  
what we shall say in this matter here-  
after.

13. To whom it pertayneth to call a  
counsell.

**T**he communalitie oughte to be as-  
sembled by order, and then by au-  
thority of some one elected amonge  
them, wee doubt not but that it is the  
offyce of the magistrate, to geue order  
and prouide that the ecclesiastical estate  
maye be well gouerned and ruled in  
peace, and to encrease therein, Nowe if  
the chiefe Magistrate be a Christian by  
his authoritie suche assemblies ought  
to come together, as it hath ever bene  
practised in the church of God without  
contradiction, vntyll suche tyme as the  
ambition of the Patriarkes, and espe-  
cially they of Rome, hath reuersed and  
ouerturned the whole order. Notwith-  
standinge we confesse that for lacke of  
christian

2  
1. Tim. 2

christian Princes, or when they shall not do their dutie, then muste the Pa-  
 stours whiche watche ouer the flocke  
 take hede to those thinges y be necessa-  
 rie for the church, but in such sorte as al-  
 things may be done without ambition  
 or disorder, as we see howe the church  
 of Antioche hath practised, as it is writ-  
 ten in the actes of the Apostles.  
 14. Howe those oughte to be chosen,  
 which the Churches doe, sende to  
 the counsell.

Read all the  
 ecclesiastical  
 historye and  
 ye shall find  
 the Emper-  
 rours com-  
 mandeth  
 and not pos-  
 ses bulles to  
 holde genes-  
 rall coun-  
 sels.

**W**hen it was requisite that things  
 should be done extraordinarily in  
 a general assemble, in y name of  
 a whole church or of a commonalty: as  
 if it were needfull to sende one man or  
 diuers, or many men, in the name of a  
 whole parishe, diocesse or nation. All  
 though it were supposed that those per-  
 sons whiche had the ordinarie charges  
 and offices in the Church, were then  
 the most meetest to deale with y affaires  
 in counsells, whiche was in that time  
 when the offices were geuen to suche  
 persons as were most mete, by a re-  
 ecclesiasticall election, whiche was then  
 done with fastynge and prayer.

Neuer

The.v. poynt.

neuerthelesse, in those daies there was  
great choise, so y<sup>e</sup> all the church with a  
common consent had respecte to chose  
men which were endewd with giftes  
and graces of the holy ghost, as well in  
lyfe as in learning. As it appeareth in  
the hystory cōteined in y<sup>e</sup> actes of y<sup>e</sup> apo-  
stles, concerning the first cōsail holden  
at Jerusalem, where y<sup>e</sup> Apostles were  
gathered together. Muche more now  
when all is ouerturned, and in steed of  
pastours, they are Summers or Pas-  
kers, as all the worlde maye see. Now  
who that would chose and gather toge-  
ther into one beape and companie, all  
the fylthie and abhominable rabble of  
the worlde, let him assemble those whi-  
che they now cal Prelates of y<sup>e</sup> church,  
and he shal finde that from the greatest  
to the least they be all bounde by theyr  
othe to maynteyne and vpholde the ty-  
ranny of him against whō the counsell  
should be assembled and gathered. And  
the whole rabble of them be entred in  
to the Church by bybes and symonye  
against the commaundement of god, b<sup>e</sup>  
against the manacyng and threatinge  
of S. Peter, agaynst al the customes  
of

The forme  
of the othe  
is printed.

b  
Math. 10.



of the prymityue Church, againſte all  
the auncients Canons, decrees and  
Counſels, whereby all ſuche perſones  
be excommunicated, and throwen out  
of the church: then muche leſſe oughte  
they to be holden for Prelates & gouer-  
nours of the Church whyleſt there is  
ſuche diſorders. I ſaye, what ſolymnes  
is it to al ſuch an aſſemblye a godlye or  
lawfull Counſell, where ſknat one can  
be founde which is a member of the true  
church of God: We ſay then to aſſem-  
ble a lawfull counſell, thoſe ought not  
which (be nothyng leſſe then that they  
be called) to enterpriſe anye thyng on  
theyr owne authoritie. But the churches  
ought to aſſemble together, with  
faſting and earneſt praier, with a com-  
mon conſent (where it may be ſuffered  
or at the leaſte with the beſt order that  
may be done) euery church to elect and  
appoynt thoſe which be knowne to be  
bureprouable in theyr lynes, endued  
with the ſpirit of wiſedome and vnder-  
ſtandinge, and other gyftes meete and  
neceſſarie to ſuch an office, without re-  
ſpect of croſſes, Bishops double crownes  
or any ſuch maſkynge, vnder y<sup>e</sup> which  
all

Acts. 8

Beside the  
historic ec-  
clesiasticall  
read the sy-  
nodes and  
decrees.

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all y<sup>e</sup> world may see what knowledge o<sup>r</sup>  
gistes of the holy ghost dwelleth.

15. Euery man ought to be heard in the  
counsell. Prouyded that there be  
no confusion.

**F**o<sup>r</sup> as muche as Hypocrites maye  
deceyue a whole multitude, and at-  
so the holy ghoste distributeth hys  
gistes and graces, to whome he seeth  
good,<sup>a</sup> and oftentimes to those whiche  
be of least estimatiō<sup>b</sup>, as it happened to  
Jeremy,<sup>c</sup> and to Amos<sup>d</sup> at that tyme  
when all the p<sup>r</sup>elates of the church had  
cōspired against y<sup>e</sup> truth of god, & as we  
see in our tyme the great workes of god  
which he hath dayly by the selye simple  
ones and mo<sup>r</sup>e dysp<sup>r</sup>sed in the world:  
we say that the assemble of a Counsell  
ought to be so appointed to certain per-  
sons as hath bene sayde befo<sup>r</sup>e: yet not  
withstanding no man ought to be shut  
out o<sup>r</sup> excluded, but all to be heard, fo<sup>r</sup>  
to knowe if God woulde reueale anye  
thinge by his mouth, without disorder  
o<sup>r</sup> confusion, as it was practised in the  
first counsell of N<sup>y</sup>ce.<sup>e</sup>

16. VVho oughte to preceade o<sup>r</sup> be  
chiefe in the counsell.

1. Cor. 12

b

1. Cor. 12

c

Jeremi. 11

d

Amos. 1

Nicephore  
in his histo-  
rye eccle-  
siasticall. 8  
booke. 14  
chapter. 8.  
booke. 15  
chapter.

**I**f it be needfull to know who ought to procede in this assemble, for to gather the voyces, and to gouerne al the whole action of the counsell. It is well knowen what order was set amonge the byshoppes, at the firste counsell at Nice, <sup>a</sup> but it appeareth by the hist<sup>o</sup>rye that at that time there was no certen<sup>e</sup> 6. Canon. 7. tic of this p<sup>r</sup>eeminence to p<sup>r</sup>esede or be chiefe, but voluntarily the byshoppe of Alexandria did p<sup>r</sup>esede amonge the byshoppes, as it appeareth by the actes of the first counsell of Nice, and of the first and seconde counsell of Ephesus. And as concernynge the bishoppes of Rome bys Vicars had but the fourth place in the counsell of Nice. And where as he p<sup>r</sup>eseded in the counsell of Calcedon, it was of fauoure. As it appeareth by the request, which Leo bishop of Rome made to Marcion the Emperour, and yet the successor of Leo, stryued not for the first place, in the fifth counsell of Constantinople, againste Menas bishop of the sayde place. And also at the prouinciall Counsell of Carthage, Aurelius p<sup>r</sup>eseded without contradiction. There being p<sup>r</sup>esent the Vicars of the bishop  
of



The.v. poynt.

of Rome who at the same counsel was condemned of falshode, in the presence of saint Augustine. But notwithstanding reason and experience teacheth, that to geue this degré to one certaine place, without respect of the person, is a thinge of it selfe most vnreasonable.

Although it were that the elections of the ecclesiastical pastours were done in suche order as appertained. For as it ought to be he who is most mete, as far forth as mā may iudge, ought to be preferred befoze al others, as we see y in y generall counsel of Aquile S. Ambrose gouerned without any mencio making of the Byshoppe of Rome. Who shall assure vs that the greatest towne, hath alwaies the beste learned Pastors although they had respect (in chosing the) to learninge and godly lyfe: If reason doe not content vs, come to experience yea namely in a time farre better without comparison the this our time. Let them read the Actes of the lower fyrste synodes, and they shall finde what disorders be happened of such prelates of hie pontificall leges, let them ioyne to it the falshod of Boniface y xl. Bishop  
of

of Rome ; discovered & reucaled in the  
thirde counsell of Carthage, about the yere  
of god. iiii. C. xxi. where as was Sainct  
Augustine, and ye shal see what credite  
the bishop of Rome had the in Affrica,  
euen he which sayde he ought not to be  
iudged of man and was iudged there &  
condēned. And yet it cannot be found that  
this Patriarchall presidence the which  
at that time contented the Bishoppe of  
Rome, dyd stretch so farre as to haue  
auctoritie to demaunde the suffrages,  
& to haue conclusions, but onely to haue  
the firste place among the Byschoppes:  
where as at that time wee finde, that  
there was no certaine order kept in the  
firste counsels. Also it appeareth by the  
actes of the .iiij. vniuersal counsels that  
the deputies for the Emperour deman-  
ded the voyce, and gouerned the action  
of the counsels the Emperoures beyng  
but laye men b farre was it from them  
to vse that tyranny, which increased  
and sprong by by little and lyttle after  
the displease of Gregory the nyth. In  
spye, wee say that in the generall coun-  
sell (sette a side all ambycion, and take  
those meanes which shalbe moste easie

Reade the  
history of  
the fourthe  
counsell of  
Carthage  
not as it is  
falsified in  
latine but as  
it is in the  
Greeke text  
printed at  
Parys.

b  
Nicephore  
15. booke.  
30. Chapter.  
The actes  
of the coun-  
sell of Chal-  
cedon.



The.v.poynt.

to fynde, amonge those which seeke but the glozve of God onely ) those oughte to pzelede and be chiefe whiche shalbe founde the moste meetest withoute respecte of seate oz trone. And concerning the distribucions of the seates and rankes he whiche distributeth and appoynteth them sheweth sufficientlye wpth what spirit he is led.

17. How farre extendeth the power of the counsells, and why they be ordained in the church.

**B**ehold here how the lawfull counsells ought to be assembled, without respecte to anye thinges saue onely to the honour of god, and the edification of the churches. As I doe vnderstand & haue learned by the holy scripture, and by readyng of the most auncient ecclesiastical authours. Let vs come now to consider how farre extendeth the auctoritie of a counsell, lawfully assembled. We saye that a Christian counsell shal not bee assembled, noz neuer oughte to assemble, to make any newe article of our faith. And that fo. ii. reasons. The first is, because it appertayneth to God onely



only to declare what and how daungerous is synne agaynst hym, and what is sinne, and what is not. Brieffe, it is he onely whiche hath power ouer our consciens, and vpon our faith, so that no man can vsurpe this office, but he wyll (as a man would say) drine god oute of his seate. The secōd is that god before the comyng of Iesus Christ, hath sufficiently instructed & erected his church, by the patryarkes. Fyrst by visyons, and other meanes as it pleased him, & after by Moyses and by the Prophetes, Preachers and publyshers of that doctrine which was giue, and also wrytten by Moyses: who berpessely forbiddeth to adde or diminishe any thing. Much lesse then is it lawfull to alter or change any thing. Finally Iesus christ at his comyng, hath fully and perfectly declared to vs the will of hys father, leaue out nothing. Also ascendinge from vs into heauen (concernyng hys corporal presence) did giue his holy spirite, in suche measure to hys Apostles, and other godlye performes that were sturred vp, that they dyd vnderstand all truthe, the whiche they haue preached

Col. 2

1. Cor. 7

Math. 15

Hebr. 1

Deut. 21

Deut. 4

Esay. 1

Hebr. 2

1. Cor. 11

Iohn. 15

Heb. 1

Ihon. 14

## The.v.poynt.

and witten to the entente to put backe  
and pꛛeuent Sathan, that he should not  
abuse the world with his lyes so easily.  
And in this doinge wee see howe ware  
lye and diligentl̃ye the Apostles obser-  
ued the same. Neither g adding noꝛ di-  
minishinge to the substaunce of the  
word of Iesus Chꝛist: who neuertheles  
were the very oꝛganes, and as interpre-  
tours oꝛ spokes men (and as wee may  
terme the) notaries of the holy ghoste,  
which office was not geue to their suc-  
cessours, who ought to cōtent theselues  
with the foundation of the Prophetes  
& Apostles.<sup>h</sup> For if y Apostles did not  
knowe all those things which be requi-  
site to saluation, who then hath knowe  
amongest men. And howe can that be  
trewe, which the Lord hath expꛛessely  
declared and promised to the cōtrary.<sup>i</sup>  
And how should they haue bene saved?  
But if they had knowen, and had not  
published and declared it, had they not  
bene unfaithful <sup>k</sup>? If they had pꛛeached  
and had not witten but half oꝛ a part,  
what assurance had there bene in their  
doctrine: And as S. Augustin speaking  
of the traditions whiche they call Apo-

Stolikes

<sup>g</sup>  
Act. 20.  
Gala. 1

<sup>h</sup>  
Gala. 1  
Ephe. 4

Note.

<sup>i</sup>  
Iohn. 14. d  
& 16. b

<sup>k</sup>  
2. Tim. 5  
1. Cor. 4

**Holikes:** If Iesus Christ had kept back any thinge from vs who could say it is this, or that? Or if any shuld say it, how could he proue it? we conclude then that it is open and manifeste blasphemye against the auctority of Iesus christ, the onely spouse, Lord, maister, and heade of the Church, against the Prophetes, and Apostles, against the word of God and all the auncient and saythfull Doctours. To be bryef it is to reuerse and ouerturn the foundation of the church, to esteeme and thinke that it were lawfull for me whatsoeuer they were to put to or take from that doctrine, contained in the holy scripture. But here ye maye see what hath caused oftentimes y<sup>e</sup> faithfull to assemble, and come together.

First to maintayn the pure and sincere doctrine contained in y<sup>e</sup> holy scripture, against the heretikes which would corrupt it. Also to render and geue an open testimonye of the healthfull doctrine of saluation preached & w<sup>r</sup>itten by y<sup>e</sup> Apostles. Far was it frō their thought to assemble or congregate to adde to it any thing, in cōmending it as vnperfite. Brieselye they did not assemble to sta-

P.iii.

blishe

1. Cor. 8<sup>o</sup>2. Cor. 11<sup>o</sup>Ephc. 5<sup>o</sup>m  
Gala. 1<sup>o</sup>1. Cor. 1<sup>o</sup>n  
Acts. 15



blisse and confirme the scriptures, the  
 which be grounded and stablished vpon  
 the eternall truth of god, and shall con-  
 fine we for euer: But for to confyrm  
 themselves by y scriptures against sa-  
 than and his adherents. So then we be-  
 leene the holy church: not as the founda-  
 tion of the Scriptures o, but grounded  
 vpon the doctrine of the scriptures, whi-  
 che be pure and the only truth p, so that  
 for this cause the church is called by S.  
 Paule and with good right the pyller &  
 stay of the truth q. And consequently we  
 esteeme that assembly for a false Church  
 which swarneth from this foundation,  
 & for a whozishe Churche that whiche  
 hereth y voice of a straunger, not being  
 content with the voyce of her spouse. f  
 Seconely, the faithfull be gathered to-  
 gether for to appoynte and set orders in  
 the church, as it is to be sene by y Actes  
 of the auncient counsels. For of necessi-  
 tie all thinges must be done in y church  
 of god by good order, as S. Paule saide.  
 But this may not be but whē necessi-  
 ties do happen. But of this let vs mark  
 well the poyntes which folowe.

o  
 1. Cor. 3

p  
 Actes. 17

1. Thes. 5

1. Iohn. 4

q  
 2. Tim. 3

r  
 Gala. 1  
 Collos. 2

f  
 Rom. 7  
 1. Iohn. 10

r  
 1. Cor. 10

18. The first poynt to consider the case well when or at what time they should sette vp politike Lawes in the Church.

**F**irst, there ought to be put great difference betwæne the doctrine of salvation, and those things which they establish onely for to kepe the ciuill order required in the church. For the doctrine vnder the which also wee do comprehend the sacraments, doe touche the conscience, and dependeth not vpon mā who is bounde to maintayne it vnder paine of damnation, without changing putting to, or diminishinge any thing, in no manner of wise, as we haue declared heretofore: but the canonicall ordinances concerning the maner of doing is all exterioꝝ and outwardly according to the circumstances of places, times, & persons: by reason wherof they cā neyther be perpetuall nor vniuersall without exception.

For such order and fashion may be holden in one place, which can nor may in no wyse be vsed in another place. Such thing also is good in one place or in one

¶ iiii

time,

The.v.poynt.

tyne, which shoulde be vnprofitable or  
domageable in an other. And for this  
cause there is oftentimes contrariety  
among the Canons, as it was needful  
to haue respect to those which were ex-  
pedient. For as much then as such or-  
dynaunces be mutable, and made by  
man, it folowethe that they concerne  
not the conscience, but in cases of  
flaunder and disorder which shoulde be  
a lette or stoppe of the purpose for the  
which they were set vpp, that is to  
saye, the edification and quietnes of the  
Church, as for example. It was agreed  
vppon in Ierusalem by the counsaile  
where the Apostles were that the onely  
grace of God iustifieth vs by faythe: A-  
gainst those which would ioyne the Ce-  
remonies of the lawe, with the sacrifice  
of Iesus christ. And moreover fornicar-  
tion is forbidden. Beholde a doctrine  
which was not newly set vp by the au-  
thority of the Counsell, but with good  
right approued by this assemble. For  
as muche as it is the trewe doctrine re-  
uealed to the world from y beginninge  
and confirmed by all the preachinges,  
& writynge of the Prophetes. Finally  
it



it is ordeyned that the Gentels should abstaine from eatinge the sacrifices of Idoles, from bloode and beaste that be suffocate or strangleed. I saye that this is an ordinance distinct from the other goyng befoze, the which pertayneth not to the conscience, noz to saluation simple, but onely to the exterior and outward lye, for to attayne to an ende more excellent and perfite, that is to say, that the doctrine of saluation might take place amonge the Jewes. <sup>b</sup> For if it had been otherwyse, the Apostles had been contrarie to themselves. For in the beginninge they agreed and stayed upon this, that grace onely iustificeth by saythe, without the woꝝkes of the law, <sup>c</sup> and also they had bene contrarie to the doctrine of Iesus Chyſte whiche witnesseth and sayth, that which entreth into the mouth defileth not the man <sup>d</sup> and saint Paule which was in this Counsell should be contrarie to hym selfe. <sup>e</sup> For shortly after he wrote that y<sup>e</sup> kingdome of God was not in meate noz drynke, and that one mighte eate of all thinges without makinge any difficultie for conscience sake. Suche prohibitions

b  
Acts. 15c  
Acts. 15d  
Math. 15.e  
Rom. 14.

1. Cor. 8

Col. 3

The.v.poynt.

f  
1.Tim. 4

g  
Rom. 14,  
1.Cor. 7  
and. 10

h  
Col. 1

tions be deuillish doctrines f: errepte they be vsed at liberty to y<sup>e</sup> edificatiō of they<sup>r</sup> neighbours. For auoyding scandal g, let those then which wyl not vnderstande this difference, declare to vs wherfore they haue abolished the Apostolicall ordinaunce, or whether they haue greater power then y<sup>e</sup> Apostles, or elles whether they will geue place to the truth of God, and studie with vs to see that which may serue to the glozy of god, in steede to serue they<sup>r</sup> own auarice and ambition in abusing falsly the tytle and auctority of the Church h.

19. The second poynt which is to be considered in the ecclesiastical ordinances.

**T**H E seconde poynte, forasmuch as suche ordinances and statutes be made to encrease the doctrine of the ghospell, let them be established and set vp in such wise, that not onely there be no abuse or kinde of superstition, but also y<sup>e</sup> mā which of his nature is prompt & ready to turne the best thinges in the world into abuse, should not so easily abuse theym. And this must needes be graunted

graunted that for lacke of takinge good  
 heede in the beginnunge to this poynte  
 hath bene the verie meanes to serue  
 Sathans to the end to abolishe & destroy  
 the trewe service of god in his Church:  
 so that if neede were, wee could shew be-  
 fore the eyes of all men, from tyme to tyme  
 and point to point, from what original  
 and beginning Idolatry did spring and  
 proceeded, whiche at this daye they call  
 goddes service, and howe they haue de-  
 generated, from degre, to degre, by the  
 negligence of the Bischoppes, and espe-  
 cially, by the faulte of those whiche haue  
 bene to quicke to bring thinges into the  
 church without hauing respect to those  
 thinges which after did come to passe.

20. The thyrde consyderation that  
 ought to be had in ecclesiasticall ordi-  
 nances.

**T**he thirde poynte, for as much as  
 men be so prompte and readye to  
 loue their owne inuentions, and to  
 turne the trewe religion into superstiti-  
 on, and also the time of the shadowes of  
 the lawe is passed, and that God now  
 wilbe serued in spirite and truthe, & not  
 in outward ceremonies: & therefore a-

John. 4

Gala. 2

All the p<sup>is</sup>  
 to the He-  
 brues.

boue



The.v.poynt.

about al things speciall regard must be  
had that nothinge be broughte into the  
Churche, but that whiche is profitable  
and also verie meete and necessary.  
Wherfore concerning this poynt we  
doe content our selues, with that state  
whiche wee know was ordained & used  
in the Churche in the time of the Apo-  
stles, and accepte that for the most pure  
and most holy state: although of a longe  
time, manye tradptions hath ben attri-  
buted to the Apostles which they neuer  
thoughte, as Saynte Augustine well  
knewe and confessed. But certainly the  
purest simplicity is the best, & the more  
Jesus Christ is plainely and simply de-  
clared the more it is agreeable to his  
word. So on y contrary these other re-  
ligions, whiche feede the worlde with  
outwarde shewes, and tryffels (and in  
deede if the Churche of god had neede of  
so manye ceremonies, wherfore haue  
they the abolished those of Moyse law  
consideringe that they were instituted  
and commaunded by the mouth of God).  
doe they thinke it lawfull to make new  
ceremonies and sacraments according  
to their owne desire for to shadowe and  
hide

hlyde Iesus chryst from vs againe: Such  
 ceremonies then ought to be abolished  
 as not onely vnp2ofitable, but also con-  
 demned, beyng directly againste the in-  
 stitution of Iesus Chryste, as hymselfe  
 witnesseth <sup>b</sup>, and Saynte Paule like-  
 wyse after him <sup>c</sup>, and to be shorte it is  
 at thys daye most evidently percepued  
 and sene in the pooze blinde and mise-  
 rable state wherein the mooste parte of  
 chrystendome is now ledde, wherefoze  
 Saincte Augustine complayned of hys  
 time. <sup>d</sup> Whiche woulde haue spoke o-  
 therwyse if hee had sene those thinges  
 whiche were broughte in afterwarde,  
 yea and wythoute anye auctoritye of  
 the Church, and suche as seemed good  
 to themselves. But what shall then be  
 sayde of those whiche bee directly for-  
 ged and inuented against God. And ne-  
 uerthelesse all passeth vnder the name  
 of the Church, as though the Church  
 abolished or put away the word of god,  
 or all those whiche call themselves the  
 Church whych were truely so in deede.  
 If they will not beleue vs in this point  
 wythoute further declaration let them  
 geue vs the hearinge and we will de-  
 clare

<sup>b</sup>  
 Iohn. 4  
 Math. 15  
 Acts. 10

<sup>c</sup>  
 Rom. 14.  
 Col. 2

<sup>d</sup>  
 Episto. 112  
 to Iaanari.

The.v.poynt.

clare it to them truelye or elles let vs  
die for it.

21. VVhat is to be aunswered to those  
which alledge counsells againste vs.

**B**Eholde briefly the verye ende and  
marcke wherevnto the counselles  
oughte to haue regarde. But to con-  
clude this matter, we do not reiecte the  
counselles, but take occasion by thys  
meanes to declare how great enemies  
they be to the counsell, whiche bragge &  
vaunt themselves most of the counsells.  
We do not entend to establishe the auc-  
toritie of counselles in such wyse, that  
oure sayth be grounded thereupon. For  
Saynte Paule declareth that he would  
not enterpryse this pzeeminence, which  
appertayned to the onely Lord and ma-  
ster of the Church Iesus Christ, but  
fyyste we muste consyder what coun-  
sells they aledge. How they haue bene  
conuocate and assembled. In what time  
in what place, who were the Judges.  
And to what ende and purpose. But  
principallye the doctryne must be con-  
sydered whether it bee conformable to  
the worde of God, and as it was heretofore



tofoze in the Apostles time by the doctrine of Sainct Paule, as Sainct Luke dothe wytnes,<sup>b</sup> and as Saincte Paule himselfe ordayned. <sup>c</sup> In syne we holde & agree with the testimonye of y<sup>e</sup> church so that it accoꝝdeth with the woꝝd of god and that it be the trew church and none otherwise. And as I haue often said, so farrz is it from our mind to reiecte the auncient counsels, that on the contrary if we had none other defence for our selues, we hope to declare befoze god & the woꝝlde, that there is no greater and opener enemies to the counselles then those which make the pooze ignoꝝantes to beleue, y<sup>e</sup> they be the pyllers of Chꝛiſtendome, and for this cause doe maintaine and keepe the woꝝld in ignoꝝance and blindnes styll.

<sup>b</sup>  
Actes. 17  
<sup>c</sup>  
1. Thel. 3

22. Of particuler counsells that is to say, of nations or prouinces.

**T**hat which we haue sayd hetherto of generall or vniuersal counsells, ought also to be vnderstand of particulars, as of one or manye Churches, when necessitie requireth, to maintaine the doctrine of saluation with one com-  
mon

The. v. poynt.

men consent and testimony against the heretikes, and to provide for the preservation and state of the ecclesiasticall ordinaunces and discipline as we may see of those whiche were ordeyned in the primitive Church, concerning the provinciall synodes and counsells.

23. How many sortes of speciall gouvners there be in the church.

**H**aving finished this point of y<sup>e</sup> authority of the body of the Church, it resteth to see what is the duety and authority of y<sup>e</sup> principall members therof, y<sup>e</sup> which I thinke may be very well divided into. 4. kindes y<sup>e</sup> one hath charge to teache, the other to distribute y<sup>e</sup> ecclesiasticall goods, the other to governe the spirituall affayres, whiche is the ecclesiasticall ordynaunces and discipline, the other to have respecte aswell to the publyke affayres of this lyfe, as generallye to mayntayne the tranquillite of the whole Church, wyth the power of y<sup>e</sup> sword. But those which have separated themselves (being called the Church or the clargye) from those which be called laie people, as though they were  
not

not members of the Church (yea from the most noble) haue greatly erred, considering that kings in the scripture are called the anointed of the lord,<sup>a</sup> (as are all the faithfull <sup>b</sup>) and S. Peter dyd vnderstand by this worde clergye <sup>c</sup> (which is as much to saye a porciō oꝝ heritage) all the whole Church of God.

<sup>a</sup> This is common in all the booke of the Kinges & Psalmes

<sup>b</sup> Psam. 109.

<sup>c</sup> 1. Peter. 5.

24. The office of apostles, euangelists & prophets in the primitiue church.

1. Ihon. 2.

**C**oncernynge those whiche had the offyce of publyke teachynge in the Church, wee fynde in the scripture but fyue degrees.

Which are Apostles, euangelists, Prophets, pastors and doctours<sup>a</sup>, which are al somtimes generally called bishopes, that is to say, watchmen oꝝ ouer sears, <sup>b</sup> sometime deacons, that is to saye ministers <sup>c</sup>, sometime presbiter that is to say senator oꝝ elder <sup>d</sup>. Now concerning the thre fyrst of these degrees, wee are certainelye perswaded that they serued onely at the beginning, when the lord established the kingdome of the newe alliance oꝝ couenāt thowout y<sup>e</sup> world.

<sup>a</sup> 1. Cor. 12.

Ephc. 4.

<sup>b</sup> Actes. 20.

Phillip. 1.

<sup>c</sup> 1. Cor. 3.

Collo. 1.

<sup>d</sup> Actes 20.

1. Pet. 5.

For the Apostles were ordeined imme-

**D**

diately



The.v.poynt.

Math. 18.

Luke 22

Actes. 20

Cyprian in  
the booke

de simplici  
tate platorū.

August. no-  
mi. 50. S.

Ihon.

Gala. 1

f

Actes. 1

g

Actes. 16

diately from Iesus Christ, with equall charge among them, but yet as principall conductors of the whole building not beinge restrayned to anye certaine church, or place as they haue dreamed of Sainte Peter, who by this meanes they haue made byshop in stede of Apostles. But being sent to preache thorow out the world, according as y<sup>e</sup> spirit of the Lorde conducted and ledde them, as the g<sup>o</sup> history of y<sup>e</sup> acts of the apostles declareth. And not as these false legendes ful, not only of folies and lies, but also of blasphemies, wherwith Sathan hath stuffed and filled the church, the euangelistes were as coadiutors of the Apostles whom they folowed, as wee see of Syllas, of Timothe, and of S. Luke, and others whiche ordinarily accompanied saint Paule, and were sent forth and appointed by him, as the necessity of the churches did require. The Prophetes were bounde moze to certaine places who had singular giftes for to expounde the secretes of the scriptures, and sometimes they had the gifte to vnderstande and reueale thinges to come, for to approve and confirme by those miracles,

the

the doctrine of the apostles in these first beginnings of the church. Then remaineth now to declare of the pastors and doctores, whose office is necessarie and perpetuall in the church of God in such measure as it pleaseth god. Wee shall speake of those here perticularly.

25. Of the office of Pastours and doctours.

**T**he charge and office of those in generall and namely of Pastours, is to be diligent, and take hede to theyr Doctrine <sup>a</sup> (vnder the whiche also wee comprehend the sacraments) & to prater vnder the which also we vnderstand the blessing of mariages of the faithfull, according to the aunciente custome of the Church: although oftentimes the deacons haue supplied y<sup>e</sup> office, of the administration of the sacraments <sup>b</sup>, and also that which concerneth mariages: all the which thinges Iesus Christ did vnderstande by bindinge and loosinge, shutting and opening, and by the keyes of the kingdome of heauen <sup>c</sup>, which is a matter very euill vnderstande, & as yet much worse practised. For asmuch then

Actes. 6  
1, Tim. 4

<sup>b</sup>  
1. Cor. 12

<sup>c</sup>  
Math. 16

## The.v.poynt.

d  
1. Cor. 14

e  
Collo. 2

f  
Rom. 10  
1. Pet. 1

g  
Actes 8  
Roma. 4

h  
Mathe. 1

i  
2. Cor. 5

k  
Actes 26

as heauē is p<sup>ro</sup>posed and set open to vs  
as a perpetuall dwelling place, & there  
is none other way to goe no<sup>r</sup> other gate  
to enter in, then Iesus Christe d: And  
fo<sup>r</sup> so much as the only meanes to haue  
Iesus Christe is faithe c, the whiche is  
created and p<sup>re</sup>served in vs by the holy  
ghost, thow<sup>e</sup> the p<sup>re</sup>aching of y<sup>e</sup> Ghos-  
pell f, & the sacraments, as it hath bene  
sayd heretofore g: Beholde then where-  
fo<sup>r</sup>e it is sayde that the pastours o<sup>r</sup> doc-  
tours, to whom this wo<sup>r</sup>de and admy-  
nistration of sacraments is committed  
haue the keye of the kyngedome of hea-  
uen h. Because that by they<sup>r</sup> p<sup>re</sup>as-  
chynges, the wo<sup>r</sup>lde maye be broughte  
to eternall life hauing in their mouthes  
the wo<sup>r</sup>de of reconciliation and truthe.  
Moreouer because that our synnes hold  
vs bound. And y<sup>e</sup> p<sup>re</sup>aching of the ghos-  
pell annexed with the Sacramentes,  
declareth to vs the delyueraunce from  
synne, from deathe, and from the  
dewyll k. Fo<sup>r</sup> this cause it is sayde, that  
the ministers haue power to louse and  
to bynde, wyth the authoritye of god.  
But here muste bee noted the poyntes  
that foloweth.



26. The difference betwene Pastours  
and Doctours.

**T**he fyrst difference betwene Pa-  
stours and Doctours, consisteth in  
this, that the doctours ought to expound  
the Scriptures simply<sup>a</sup> and truly so<sup>2</sup> to  
haue the trew vnderstanding and sence,  
and also to examine the Cathachumeni,  
that is to saye those whiche be yet lear-  
ning the principilles of Christian reli-  
gion. As Origen dyd in the Church of  
Alexandria. But the Pastors office ex-  
tendeth yet further, which is to minister  
trew doctrine by preaching so<sup>2</sup> the ne-  
cessity of the church, to teach, to reprove  
to comfort, and exhort<sup>b</sup>, acco<sup>2</sup>dinge as  
is requisit, publikely, and particularly,  
making common praiers and also wat-  
chinge daye and night ouer their flocke  
whiche they be charged with, to feed pub-  
likelye and particularlye<sup>c</sup> with the  
wo<sup>2</sup>de of life.

<sup>a</sup>  
1. Cor. 2

<sup>b</sup>  
Actes. 6

Rom. 12

1. Cor. 14

1. Tim. 4

2. Tim. 4

Titus. 1

<sup>c</sup>  
Actes. 20

27. The Pastours and Doctours  
be but instruments by the which  
God conducteth the ministry of  
his worde.

The.v.poynt.

**T**HE seconde is that neither of them  
directlye, doe eyther bynde or lose,  
noꝝ open noꝝ shut the kingedome of  
heauen, foꝛ it appertaineth to God on-  
lye whiche hath made oure hartes, to  
change them<sup>a</sup>, and to drawe them<sup>b</sup>, it  
is he onelye that giveth remission of  
sinnes,<sup>c</sup> to save and damne bodye and  
soule.<sup>d</sup> But soasmuch as he is served  
with men to declare his woꝛde and mi-  
nister his sacraments e who be as tron-  
kes or conduites thowowe whom he di-  
stilleth and powzeth his grace, into the  
hartes of his electe, so it appeareth that  
this is the cause that so excellent titels  
and testimonies have bene attributed  
to the faithfull ministers of the gospell  
f, Christ hymselfe sayth. He that dyspi-  
seth you despiseth me g having respecte  
to him y woꝛketh in them and by them.  
h As foꝛ the ministers being considered  
a parte, by themselves, it must come to  
this which Saint Paule sayde he that  
planted and he that watered, is nothing  
but god which giveth y encrease, there  
must also be a respecte y the ministers  
of god be not despised: & on the contra-  
rye not to extoll theym into gods place

noꝝ

<sup>a</sup>  
Psal. 51

<sup>b</sup>

Ihon. 6

<sup>c</sup>

Mark. 2

<sup>d</sup>

Luke. 12

<sup>e</sup>

1. Cor. 4

2. Cor. 5

<sup>f</sup>

Iohn. 20

actes. 26

Math. 5

<sup>g</sup>

Luke. 10

<sup>h</sup>

1. Cor. 15

Gala. 2

2. Cor. 5

<sup>i</sup>

1. Cor. 3

no2 set theym in his steele, as men doe oftentimes. Pea euen those whiche be nothing lesse then the ministers of god, how shall wee doe then? Let vs folow S. Paule who in speaking of pastoures and docto2s said: let euery one so esteeme of vs, as the ministers of Iesus Christ, and distributo2s of the secrets of god k.

k  
1. Cor. 4

28. The marks and tokens of false doctours and Pastours.

**T**he thyrde poynt lieth in this whiche S. Paule ioyneeth in the same text, the whiche is required also on the ministers parte that euery of them be found faithfull. Nowe wee account not them fo2 faithfull, and so by consequent wo2thy of the hono2 dew to y ministers b, no2 yet to be accepted as ministers c which haue not receiued the office and charge of the lord, that is to say those which haue bene thruste in withoute consente, as is appoynted by the Church. And namely when the lord geueth this grace in the world, that there is a Churche erected, (excepte god doth sturre vp some one o2 two extraordinary rylpe, as he hath alwaies done when it

1. Cor. 4

b  
Rom. 16  
Gala. 5  
1. Ihon. 1  
1. Tim. 5

c  
Phil. 3  
1. Tim. 6



The.v.poynt.

d  
Rom. 10.  
Jeremi. 2.3.

seemed good to him ). For howe shall they preache saithe S. Paule if they be not sente d: And to saye truthe what earthlye pynce is there that woulde allowe those thinges within hys realme whiche be done without his commaundement?

Wherefore we doe exhorste all faithfull to take dyligente heede and beware of those whych contemne the ordynary meanes of a lawfull and godlye election, which importeth a true and free examination of manners learning & doctrine without ambitio or wicked meanes, whensoever it shal please god to erect his order in any place of y worlde. For when this order by gods iust iudgement cannot be kepte, it wilbe follye to hope for any refozmacion confirmed by them who be the verye enemyes of the Church.

Also all extraoꝛdinary vocatyonys oughte to be suspected and in no wise to be admitted when god hath opened the waye to ordynary meanes, except there appeare euident and manifest causes. Also these be false pastozs which be not able nor mete to execute the office and charge

charge.<sup>c</sup> Item al suche as be defamed & flaunderous persons. Item those which execute not their offyce and dewtye, for he is no pastoz & feedeth not his flocke. Item those which excede their commission, that is to say which expounde not faithfully the worde of god, either changing putting to, or diminishing. <sup>f</sup> but declares theyr owne fantasies, or other mens traditions in steede of y<sup>e</sup> worde of god: al such persons I say be holden and declared namely by y<sup>e</sup> auncient canons for false pastozs and ministers of sathā and not of god. Wherefore al that euer they can say or doe contrary to this order is in vain and frivulous befoze god, although they had fyftie crownes vpon their heades, and as manye bulles <sup>g</sup> for the power to binde & loose, to open and shutte, is appointed and limited to the ministry of y<sup>e</sup> word of god <sup>h</sup> and pertaineth not to al those whiche hold y<sup>e</sup> place of lordly pastozs, but to those whiche be trew godly pastozs. And if magistrates in steade to chastice such, do maintaine them, it sheweth that god dothe not allowe them nor their deedes, but reproveth them.

<sup>e</sup>  
1. Tim. 3  
Titus. 1

<sup>f</sup>  
Gala. 1  
1. Cor. 4

<sup>g</sup>  
Psal. 116  
Ihon. 9  
Actes. 4  
1. Cor. 4  
Math. 6  
<sup>h</sup>  
Math. 23

The.v. poynt.

29. Of degrees whiche oughte to be amonge ministers of the worde according as they be differed by companyes.

**I**n all companyes it is certaine that there must be an order as we se there was amonge the Apostles in Ierusalem, where S. Peter<sup>a</sup> had the voyce frely & willingly. But this establissheth not a pzeeminence of a state or dignitie for it was but for a certaine order, and time as was expedient, & it was in such wise that S. Peter must render a counte to the church of his viage, after he was burdened to haue misused himselfe,<sup>b</sup> & also suffered himself to be reproued by S. Paule at Antioch<sup>c</sup>. For to cōclude we confesse y<sup>e</sup> there must be a distinction among pastors & doctors the more orderly to assemble together whē neede shall require & to kepe a decent order y<sup>e</sup> one pzesede & be chief among thē who was called in the beginning by the Grekes proestior, y<sup>e</sup> is to say pzesidēt as Iustine witnesseth,<sup>d</sup> now we cal him in frēche dosen, and in som place superintendēt. And although we be not ignorant how often y<sup>e</sup> auncient church hath establisshed degrees

<sup>a</sup>  
actes. 1.  
and other  
places.

<sup>b</sup>  
actes. 11

<sup>c</sup>  
Gala. 2

<sup>d</sup>  
Iustine in  
the Apolo-  
getique.



degrees amonge y<sup>e</sup> bishops, in thinking  
to do wel, neuertheles considering y<sup>e</sup> hor-  
rible tyranny & confusion which by this  
meanes is sprung vp in y<sup>e</sup> church of god  
we content our selues w<sup>th</sup> the custome of  
the Apostles whiche was to chuse those  
which shuld conduct their affaires, that  
were most godly & meete, according as  
it was requisite: whose power extended  
no further nor longer time, then y<sup>e</sup> con-  
sent of the assemble dyd import, muche  
lesse then had he power to do any thing  
on his owne head, s<sup>o</sup> auctoritie n<sup>o</sup> to a-  
ledge that he could not erre: as it plain-  
ly appeareth in y<sup>e</sup> election of S. Mathias  
& in the election of the deacons f in that  
S. Peter & S. Ihon be sent to Samaria  
by the other apostles g, and in y<sup>e</sup> whiche  
was said and done in the counsell of Je-  
rusalem h and in Antioche i and by S.  
Paule in many places k.

30. The second degree of ecclesiasticall  
offices whiche is the office of dea-  
cons & the distributiō of the goods  
of the Church.

The secōd place of ecclesiasticall offi-  
ces lieth in y<sup>e</sup> ministratiō & the distri-  
bution of ecclesiastical goods, whereof y<sup>e</sup>  
Apostles

Actes. i.

f

Actes. 6.

g

Actes. 8.

h

Actes. 15.

i

Actes. 11.

and. 14.

k

The Epi-

stles to Ti-

mothe and

Titus.

The.v. poynt.

<sup>a</sup>  
Actes. 6

<sup>b</sup>  
Rom. 17  
and manye  
other places

<sup>c</sup>  
Fourth c. of  
synode hol-  
de at Rome,  
anno. 357.  
Item in the  
3. Epist. de  
symplicitate  
Episcopi  
Rom. anno.  
447.

<sup>d</sup>  
1. Cor. 9  
Deut. 25  
Mathe. 19

<sup>e</sup>  
1. Thef. 13

Apostles discharged theselues to theyr  
good wills, for y they could not beare so  
great a burde. Far vnlike were they to  
those which at this day, call themselves  
men of y church <sup>a</sup>. First in the church of  
Jerusalem were elected. vii. persones, full  
of the holy ghost, and of wisdom: and of  
life approued by sufficiente testimonye  
whiche were called Deacons, that is  
to saye ministers, although this name  
oftentimes extendeth further <sup>b</sup>, this or-  
der ensewed, and continued as all the  
auncient ecclesiastical histories declareth.  
Also it apereth by the auncient canons  
that the ecclesiastical goods were deu-  
ded into fower partes <sup>c</sup>, whereof one  
was distributed to clerks that is to say,  
to those which were nourished & main-  
tained with the consent of their parents  
for to serue afterwarde in the churche  
according as they should be found apte  
and meete, and also those whiche ser-  
ued presently, yea which serued in effect  
and not only in name, for the woꝝkema-  
is woꝝthy of his hyꝛe <sup>d</sup>, and on the con-  
trary he that traualleth not, is not woꝝ-  
thy to eate <sup>e</sup>, wherein neuerthelesse this  
meane was kept, that they respected to  
that

that which was necessary. So far, that those which might be mayntained and kept of the goods of they<sup>2</sup> parentes, and yet neuertheles toke the gooddes of the Church, were reproboued <sup>f</sup>, yea as sacrilegers <sup>g</sup>.

<sup>f</sup> 1. Tim. 5. 2  
<sup>g</sup> 4. c. 1. 6

The second parte of the folwer, was distributed to the poore, the thyrde employed to maintaine the buildings, and such other ecclesiastical necessities. Yet neuerthelesse all the ornaments of the temples ( in the whiche as yet they kept a measure and meane order ) was employed for the poore in time of necessities, although <sup>h</sup> Jerome complained of his time, and sayncte Ambrose <sup>i</sup> also that they were to much geuen euen the to such excesse and pompes, rather like painims then Christians. The fourthe part was assigned to the Byshop <sup>k</sup>, not for to dispose at his appetite or pleasure (the whiche coulde not be done without great sacrilege and euident contrariety of al that which is ordained and limited by the counsaile of Carthage,) but for his necessarye charges and to comforte the prisoners <sup>m</sup>, and to receyue and releue the poore straungers <sup>n</sup>, as recey-

<sup>g</sup> c. Clericos  
1. q. 2

<sup>h</sup> The epistell  
to Nepotian

<sup>i</sup> 2. Booke of  
offices. 28.  
chapter.

<sup>k</sup> Canon apostolike. 30

Canon, 15  
17. 20. 31

<sup>m</sup> C. Apostoli.  
& c. sacrorū  
12. q. 2

<sup>n</sup> 1. Tim. 3  
Titus. 1

teth



## The.v. poynt.

6  
C. Presulum  
16. q. 3

P  
Epistell to  
nepotian.  
Read the e-  
pistel of pop  
Clement  
which they  
say was wri-  
te to siames  
but it is a  
false title.

q  
Canon. 15.  
and. 41.

r  
Canon. 24.  
and. 25.

f  
Episto. to  
nepotian.

t  
10. epist. of  
the. 1. boke.

v  
Actes. 6.

x  
1. Tim. 5.

testh Gelasius, o & S. Jerome p declareth  
it plainly. The offices to receiue & to  
distribute & other such like were geuen  
to the deacons, which neuertheles ren-  
dered a count to the pastors, and especial-  
lye to the bishop, as it appeareth by the  
canons, which they call apostoliques q,  
in such sort y it was not permitted nei-  
ther to deacons, nor to bishoppes, to di-  
stribute or emploie any thing without  
consent y one of y other, as it appereth  
by the counsel of Antioch. & Afterwards  
because of y difficultie of y great charge  
they ioyned to them subdeacons as co-  
adiutors of the deacons, there where it  
was expedient. And also archdeacons to  
gouerne al things in good order, one or  
many accoordinge as neede required, of  
the whiche saint Hierome & and Saynt  
Gregory maketh mencion. Also there  
was appoynted to the subdeacons cer-  
taine Widowes whych were enter-  
tained to kepe and gouerne y sicke, and  
for other necessityes of the poore, wher-  
in the mynisterpe of Women is more  
handesome and meete then of men.  
The same is spoken of in Saint Luke,  
& and in Saynte Paule, & where it  
was

was ordeyned that no wydowe shoulde  
bee appoynted vnder .lx. yeares and  
also to haue good testimony of her chaste  
life and conuersation.

31. Of the fower orders whiche they  
call minores ordines.

**B**Esyde thys amonge the olde writ-  
ters there is mencio<sup>n</sup> of thre degrees  
whiche afterwarde were called Minores  
ordine, althoughe some counte of fower  
and other count moze. There was also  
porters or bishers, whiche were called  
Ostiaarii, who keepte at the gates of the  
Church to open and to shutte, especial-  
lye because of the Cathecumenies, the  
excommunicated, and the penitentes  
whych were not permytted to be pre-  
sente at the minystracion of the Sa-  
cramentes<sup>a</sup>. There were those also  
whych folowed the Pastoure ordina-  
rye, aswell to doe hym reuerence and  
honcure as to be wytnesses of those  
thynges whych he dyd or sayde, and al-  
so to acquainte and make themselves  
knownen to the church, and also to learn  
to know and exercyse their offices, and  
those they called Acolites, that is to say  
folowing

2  
C. 9. the  
fourth coun-  
sell of Car-  
thage.

## The.v. poynt.

b  
C. 6. of the a  
fore saide.

c  
C. 7. the  
same counsell.

folowing, and also they dyd vse to sette them to other smal affayres nedefull in the assemble. b Moreover there were those which they called lectoꝝ who dyd reade openly the textes of the scripture which the pastoz oꝝ doctour afterwarde expounded in the Church c they ioyned to them exorcistes that is to say, coniuers, y which office as I thinke is now ceased, oꝝ at the least oughte to cease in the Church with the gifte of miracles, which was not but for a time, for to cōfyꝛme and stablyshe the veritye of the woꝝd of god, newly declared and reuealed to the woꝝld, they serued for al those smale affaires, whiche concerne the ecclesiasticall seruice. To trie & proue by lytle and lytle, those whom they might afterwards appoynt to offices of greater impoꝛtaunce. And whensoever good orders shalbe sette vp and appoynted in the Church, for such oꝝ so good purposes, we wil not gainsay oꝝ refuse them: prouided that they haue respecte to that which is necessary to edification.

31. The third degre of ecclesiasticall offices whiche is the Iurisdiction and office of the elders.

The



**T**H E thyrde estate of ecclesiasticall  
offices lyeth in the spirituall iuris-  
diction, the whiche was commytted  
to those, who were called in the wyrt-  
tinges of the Apostles and auncient doc-  
tours both counsells, and canons, par-  
ticularly presbiter, that is to say, senio-  
r or elder, which also somtimes be called  
gouernours by saint Paule,<sup>a</sup> and were  
chosen not onely by the clargye, but by  
all the body of the Church, as it appea-  
reth evidently by the complaint whiche  
saint Ambrose<sup>b</sup> made, that euen in his  
time certaine persons toke vppon them-  
selues this office. And by that which S.  
Cyprian<sup>c</sup> hath written, where in it is  
easys to gather, that the Bysshoppe ru-  
led and was cheife in thys companye,  
not for to rule and raygne ouer them,  
but to doe nothinge without the aduise  
of the Church. Now this iurisdiction ly-  
eth not in worldly & temporall thinges  
but altogether in those thinges whiche  
concerne the conscience. So that it is  
fully distincte from the office of a ciuill  
magistrate, according as the lord Ch:ist  
not only said to his Apostles, but practi-  
sed<sup>d</sup>, & S. Paule after him<sup>e</sup>. Trewe it

1. Cor. 12

Rom. 12

b

S. Ambrose  
in the firste  
Epistle. 5. c  
to Timothe  
5. Episto. 2  
booke.episto. Item.  
10. 14. 15  
& other fol-  
lowing the  
3. booke.

d

Luke. 12

Ihon. 18

Actes. 6

e

1. Cor. 10

## The.v.poynt.

is that in the time when there were no magistrates, whiche made profession or bowed openly to be Christians. .i. Paul wold that for to eschew slanders and offences, the faithful shold decide and end all differences among themselves what neede required, but this was but for a certaine time. And surely as I thyncke such persons were but as arbiters, chosen by the parties, or at the least was an offyce distincte from those whiche wee spake of. Also it is certain that even vnder Christian emperours the good Byshoppes haue bene meruelously letted and troubled, about controuersy, but it was more for to appoynt and agree the parties by amiable and friendly arbitrament then to meddell the spirituall Jurisdiction with the tempoꝛall. And Saynt Augustine sheweth plainly in many places, how it greeued him for that he was constrained to employ, and bestow so much time for the importunity of the people. All Bishops haue not so done, but rather they haue desired nothing more, the to serue theyꝝ ambition vnder the shadow of holines, whereof it came to passe that the Emperours haue

grauely

f  
1. Cor. 6.

1. Cor. 1. 1.  
Rom. 1. 2.  
d  
2. Ambrose  
in the first  
Epistle. 7. f.  
to Timothee  
1. Epistle.  
bookc.  
1. Cor. 1. 1.  
1. Cor. 1. 2.  
1. Cor. 1. 3.  
1. Cor. 1. 4.  
1. Cor. 1. 5.  
1. Cor. 1. 6.  
1. Cor. 1. 7.  
1. Cor. 1. 8.  
1. Cor. 1. 9.  
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1. Cor. 1. 11.  
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1. Cor. 1. 88.  
1. Cor. 1. 89.  
1. Cor. 1. 90.  
1. Cor. 1. 91.  
1. Cor. 1. 92.  
1. Cor. 1. 93.  
1. Cor. 1. 94.  
1. Cor. 1. 95.  
1. Cor. 1. 96.  
1. Cor. 1. 97.  
1. Cor. 1. 98.  
1. Cor. 1. 99.  
1. Cor. 1. 100.

granted to them moze in this case the  
was needefull or appertayned to them,  
or the pzoofite of the Church required.

33. To what purpose or ende serueth  
the Ecclesiasticall iurisdiction and  
which be the partes therof.

**T**he cause and purpose of the Ec-  
clesiasticall iurisdiction, tendeth to  
one ende, that is to say, that all the body  
of the Church in generall, and euery  
meber of the same in particular, be pre-  
serued and entertained in doctrine and  
well doinge accordinge to the will and  
word of god. Now the cōtinuance here  
of consisteth in good lawes, and in the  
good obseruation of the same. And that  
the lawes eyther be made, touching the  
doctrine of saluation generallye, that is  
to wete, concerning theyr duety which  
they owe to god and theyr neighbours,  
or concerning the regimēt or maner of  
doing, which euery one ought to kepe in  
his charge or office. It foloweth then  
that this iurisdiction ought to be deu-  
ded into two principal partes. The first  
is concerning the auctority to ordaine



and appoint those thinges whiche concerne aswell doctrine and meates, as y regiment, which euerye one oughte to kepe in his degree. The seconde in the punishing of those which offend, in the obseruation of any of these two things. But concerning the first parte, whiche lyeth in the power to decree or ordaine, we haue alreadye declared here aboue, that god hath receiued to himselfe, fully and entirely to prescribe lawes pertaining to the conscience, for vs to walke in them vp rightly before god and man. Wherfore ther resteth no more but the other parte, which concerneth the discipline and regiment which is required, that all thynges be done by good order, as we haue treated amplye in speaking of the auctoritie of y body of the church.

34. V What is the office of the elders in the churche.

**I**t is the office of the elders principally to watch, that y Church which is committed to them, be gouerned by good order, accordinge to the rule of the ghospell, and that the ecclesiasticall lawes

lawes and ordinaunces, eyther vntuer-  
 sall or particular, bee maintained and  
 executed diligently, accordinge to theyr  
 charge. And if there shall happen anye  
 newe inconuenience, their dewty is to  
 provide therfore by newe ordinaunces  
 & iniunctions confozmable to the Chri-  
 stian religion and charitie: Without  
 burdening of mens conscience, neither  
 to charge the Church with a multitude  
 of lawes, nor bzinging in superstition  
 according to that which hath bene saide  
 here befoze, where it speaketh of coun-  
 sels, eyther to be done by themselves  
 or to take the aduise and counsell of o-  
 ther Churches, & the said lawes and or-  
 dinaunces to bee incontinent allowed &  
 auctozised by y<sup>e</sup> magistrate, if so be that  
 he be a Christian. And soz this cause in  
 al y<sup>e</sup> p<sup>r</sup>imitiue Church they haue bene  
 accustomed to holde p<sup>r</sup>ouinciall synodes  
 twice a yere. It is there office likewise  
 when any perill or daunger doth happē  
 among thē, to appoint p<sup>r</sup>ayers & fasting  
 extrao<sup>d</sup>inarily & to p<sup>r</sup>actise & vse them  
 in their churches whē any such chaūces  
 do happen w<sup>th</sup> the consent of y<sup>e</sup> Christian  
 magistrate if ther be any: so y<sup>e</sup> the godly

### The.v.poynt.

orders of y<sup>e</sup> church might be maintained  
w<sup>th</sup> discipline. And aboue all thinges let  
the word of god be diligently & sincerely  
preached w<sup>th</sup> the sacraments truly minis-  
tered, y<sup>e</sup> ecclesiasticall goods well gouer-  
ned, and al thinges well ordred. They<sup>r</sup>  
duty also is to elect men meete for the  
same: I say elect, for it cannot be found  
that euer there was any other lawefull  
ecclesiasticall boeation in the Christian  
church, since it was brought into any  
good order of gouernemente, but by the  
way of election, excepte god called any  
extraordinarily, without ordinary mea-  
nes. Now concerninge the election that  
it may be lawefull, beholde the poyntes  
which wee consider therein. Fy<sup>r</sup>ste who  
oughte to bee electours, what persones  
ought to be elected, and how they ought  
to elect, and howe to confyrme the e-  
lection.

35. Howe the ecclesiasticall election  
ought to be.

**I**f the firste poynte wee re-  
ther fynde it a custome nor yet  
reasonable in the church of god,  
y<sup>e</sup> he which should serue a church, alrea-  
dy



bpe erected, can be elected without the good wil of the same <sup>a</sup>. Yet neuertheles according to the places and the conditi-  
 ons of the people it is requisite that the Ecclesiasticall gouernours haue first a respect to chose & appoint the most meetest, and the to make the people vnderstand (which oftentimes for the greatest part be ignorant) who are meetest for them. <sup>b</sup> And in the primitive Church it happened sometimes that good bishops, haue named those whiche they desired to haue for their successors, but it was without respect of their own private or particular affections. And this nomination was none otherwise then a declaration of their opinion, which incontinent after was considered and examyned by the whole Church <sup>c</sup>, as we see by the example of S. Augustine <sup>d</sup>, and of Anastasius <sup>e</sup>. Moreover the Ecclesiasticall rulers ought to take order, to preuent all things which may be a let or hinderance that the election be not freely done as it appertaineth. And first to be authorized by the Christian magistrate when God shall appoynt him after by good declaration, and admonitions. But without

Actes. 14.

officio

2. d. 1. 1. 1.

1. d. 1. 1. 1.

1. d. 1. 1. 1.

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Actes. 14.

1. d. 1. 1. 1.

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1. d. 1. 1. 1.

## The.v.poynt.

**f**  
 Leo episto.  
 60.and.52  
 Nulla ratio.  
**g**  
 Canon.13  
 of the counsell  
 of Laodicia.  
**h**  
 Actes.1  
**i**  
 Actes.6  
**k**  
 Read Cipri-  
 an. 4.epist  
 first booke &  
 3.epistle. 2  
 booke.  
**l**  
 Epistell. 8  
 and others  
 often.  
**m**  
 1. booke. 5  
 epistell. 2  
 booke. 9. epi-  
 stell. 3. non  
**n**  
 dist. 23. c. in  
 nomine.

the approbation and consent of the body  
 of the Church, where they be, the electi-  
 on cannot be lawfull **f**. Also good heede  
 must be taken that this approbation &  
 election of a multitude, be done wyth-  
 out confusion. As it was ordained and  
 decreed in y<sup>e</sup> counsell of Laodicia **g**. The  
 same order we se was kept in the electi-  
 on of S. Mathias **h**, and of the deacons,  
**i** by the Apostles. Such order also was  
 diligently kepte and obserued in the  
 Church by a long space, as it appeareth  
 by all the aunciente writers, especially  
 when there was occasion to receiue any  
 into the clergie, as it appeareth by y<sup>e</sup> S.  
 Ciprian **k** wrote. And concerning priests  
 that is to saye elders there is a playne  
 canon for them which hath the tytle of  
 Anacleto, whiche they counte of the  
 fourthe Bpshoppe of Rome. Item Leo  
 of that name in his epistles, hath  
 expressed the same in a dosen places, at  
 the leaste **l** S. Gregory in his Epistles  
 writteth the like. **m** And also let the con-  
 sider the manner of electyngs the Pope  
 himself, which Nicolas the second **n** or-  
 dained aboute a fyne. C. yeaues passe,  
 and they shall finde that the consente of  
 the



the people was amonge them although the Emperour did ratifie and allowe al together afterward.

36. Of the qualities and conditions of those which they ought to elect.

**A**s concernynge the conditions required in those whiche shoulde be elected and chosen, it is manifestly declared at large by the spirit and word of god <sup>a</sup>. Wherefore we maye conclude that he which wil dispense with any for money or rewardes cannot bee led but with the spirite of Sathan.

Actes. 1  
1. Tim. 3  
Titus. 1  
1. Pet. 5

37. The order and manner to geue the voyces.

**C**oncerning the maner to electe, we find that fasting & praier were the beginning of the elections, y which done <sup>a</sup> shortly after in the most best and wisest maner, they gaue their voices in the great feare of god, after they had examined the lifes & sufficiencie of those whiche were named, accordinge as god ordained by saint Paule <sup>b</sup>.

<sup>a</sup>  
Actes 13  
and. 14

<sup>b</sup>  
1. Tim. 3  
Titus. 1

38. Of confirmation and consecration of the persons electe.

Con



The.v.poynt.

**C**Concerning the confirmation & consecration of y person elected, it was done by laying handes vpon the head of him which was elected, and commēding him to the lord by the prayers of al the Church which were there assēbled: which ceremony hath bene vsed frō the tyme of Moyses & after retained and vsed by Iesus christ & by the apostles <sup>a</sup>. Nevertheless in the electiō of bishops, this was added by the auncient canons that the nexte byshops should be there at the leaste to the number of thre wyth the metropolitane.

<sup>a</sup>  
Actes. 6

1. Tim. 4

and. 5

39. Of mariage and virginitie, of fasting and of the difference of dayes, and meates.

**B**ecause that matrymonypall causes bee partlye ecclesiasticall <sup>a</sup>, and also fasting pertaineth to the exterior discipline of the Church, I haue gathered in a fewe words that which we beleue and vse according to the scripture.

We do not put any part of our saluatiō in those things, that is to say, either in mariage, or virginitie, either in fleshe

<sup>a</sup>  
Math. 19

2. Cor. 7

or fythe, eyther to eate or not to eate b,  
 but we do stape and establishe oure sel-  
 ues in Iesus Christ onely as hath bene  
 said afoze. And as for good woꝝks wher  
 in the Christians ought to exercise the  
 selues, they do far excell these aforesaid  
 accordyng as is commaunded or foꝝbid-  
 den in the two tables of the .x. commaũ-  
 dementes. c Yet notwithstandinge we  
 doe commend and praise suche thinges,  
 as farfoꝝthe as the spirite of God dothe  
 commend them to vs. That is to weete  
 as foloweth. First we know that y<sup>e</sup> seat  
 of chastitie resteth in the hart. And ther-  
 foze let not those bragge or boast of vir-  
 ginitie, whiche doe abstayne from the  
 outwarde acte, but those in whom the  
 natural concupiscence is so mortified, y<sup>e</sup>  
 they haue no nede of the remedy of ma-  
 riage d. Secondarilye we knowe by the  
 woꝝd of God, & by most euident experi-  
 ence, y<sup>e</sup> cōtinence is a special gift, which  
 god giueth to those whiche semeth good  
 to him. And foꝝ as long time as it plea-  
 seth him e. Thirdly to abstain frō mari-  
 age, is not a thing y<sup>e</sup> of it self doth make  
 vs acceptable to God, noꝝ yet marriage.  
 But hee that is vnmarryed hathe more  
 leiscur

b

1. Cor. 7

Rom. 14

c

1. Tim. 4

d

1. Cor. 7

e

1. Cor. 7

Math. 19

The.v.poynt.

f  
1. Cor. 7. &  
vnto the end  
of the chap-  
ter.

g  
Gene. 2  
Math. 19  
Eph. 5  
h  
Hebr. 13

i  
1. Cor. 7

k  
1. Thel. 4  
1. Pet. 5

l  
Leuiti. 18  
1. Cor. 5

leysour to execute y<sup>e</sup> publike or particu-  
lar office that god hath giue him, and in  
this respecte wee praise continence as a  
thing which serueth vs to bse our voca-  
tion better and none otherwise f.

Concerning mariage, first wee say that  
it is ordained of god g, and honorable in  
all estates as y<sup>e</sup> holy scripture h teacheth,  
so that whosoever hath not the gyfte of  
continence, that is to say, who y<sup>e</sup> fealeth  
in himselfe such a naturall desyre, that  
he may be drawn to euill thoughtes, is  
bound to marry.

Secondly, we admonishe the married  
persons bothe men and women to take  
hede, for ther is a kinde of whozdom in  
mariage, that is when they ouerflow or  
excede in abusing the gyft of god, which  
of it selfe is pure & holy. And also ech of  
thē are bound to liue & kepe themselves  
in all chastity and coniugal honesty k.

Thirde we kepe the distinction of ma-  
riages & degrees of kinreds according to  
the ordinance and word of god. And con-  
trary to that we think there is no wise-  
dome of man ought to preuaile. Neuer-  
theles for colins germanes which is a  
degre not forbidden of god, we exhort and

admo,



admonishe all men to take hede and be-  
ware, not what may be done, but what  
is expedient to edifie, accordinge to the  
doctrine of saincte Paule m.

Fourthly for the reasons abovesaid, we  
cal w<sup>s</sup>. Paule n the forbidding of mari-  
age & by consequent the bolwe of perpe-  
tuall virginity, a deuilshe doctrine and  
diabolicall, for that it is inuented flat a-  
gainst the word of God o. And also the  
scriptures thereof declareth very evidently  
with what spirite it was brought into  
the world, and howe all the earth is by  
the meanes defiled and almoste chaun-  
ged into a Sodome and Gomor. By the  
same reason also we condemne and pu-  
nishe all whozdom without exception,  
and wee think that it is in no wise tolle-  
rable in Christendome to tolerate and  
suffer bordels or open whozehouses. Yet  
nevertheles we see that the great fayer  
or market of bandy is kept most nereff  
to the sea, which they call (falsly) the Ca-  
tholike and apostolike church & by those  
which wold be sene to be the protectors  
of virginity. As concerning fasting first  
we comend it in al sobriety, not for cer-  
tain daies, but for al y life of a christian.

Secondly

m  
2. Cor. 6

n  
1. Tim. 4

o  
1. cor. 7. & 9

1. Tim. 3

Hebr. 13

Liber. 2

Historia tri-  
partite. c. 14

canon. 5. of  
the Canons  
apostolike

canon. 10. of  
the couel of  
Ancire. Loke  
dist. 26.

wher is reci-  
ted the vvor-  
des of inno-  
cent the firste  
& August. in  
disti. 27. ca-  
non. 13.

of the couel  
of Constans-  
tinople whi-  
che was cal-  
led the. 6. vs  
niuersal cou-  
sel.

## The.v.poynt.

Secondly we cal not fasting to fill vs at ones for two dayes, nor for to eate fishe in stead of fleshe, or such like misteries. But to restraine our diete & fare, more then it hath bene accustomed and to vse a more strayte temperance in feedinge then was ordinarie vsed before. Thirdly we allowe not fastinge simply as a wooke that maketh vs acceptable or pleasynge to God of it selfe, but because it serueth vs to follow good endes. The firste to presse downe our fleshe, abating the strengthe thereof touchinge manye violent and euill affections. The seconde, the earnestlier to make and dispose oure prayers and spirituall thankes geuing to god. The third to be an exterior testimony of our inward humilitie before God, and before men as is expedient. Fourthly we make no lawes for certaine fastinge dayes and tymes knowing that this were even to bring in againe y<sup>e</sup> Jewishe lawe but for particular fasting, it sufficeth vs to exhort al persons to fast in sobrietie, & do their dewties, and as for suche causes as concerne y<sup>e</sup> whole Church, we remitte it to the discretion of the gouernours of the Church

P  
1. Tim. 4

q  
Luke. 2

1. Cor. 6

r  
Actes. 13

1. Cor. 7

f  
Iudges. 10

1. Sam. 7

Jonas. 3

Take the hi-  
storie eccle-  
siasticall. 5  
booke.



Churche, for to ordayne and appoynte fastings according as the case and time requireth v.

Concerning the distinctiō or difference of daies, we say that it is a bestly superstition, to esteeme one day more holy the another, or to thincke that abstaininge from worke were a thing of it selfe that pleased god x. Notwithstanding among the.vii.dayes we observe and kepe one according to y cōmaundement of god y for to bestow it to here the word of god in the congregation, and principally to dedicate and geue our selues to learne and vnderstand our deweties towards god, and towards our neighbors, thus wee spend the Sunday. And concerning other festiual daies wee haue put away as many as is possible for vs, knowing the abuse that hath com therby, and the little neede that Christendome hath of them. Yet neuertheles, because there be certain daies dedicated to the misteries of our redemptiō, we vse the Christian libertie & haue respect to that which eyther may hurt, or serue to the edificatiō of the Church, according to the circumstance of time, place and persons.

Iocll. 2

&amp;.3.b

x  
Col. 2y  
Exod. 20

As



## The. v. poynt.

z  
 1. Cor. 10  
 a  
 Rom. 16  
 1. cor. 8  
 Col. 3  
 b  
 Rom. 14  
 Titus. 1  
 Marke. 7  
 c  
 Rom. 1  
 1. cor. 8  
 d  
 1. Tim. 4  
 e  
 Col. 2

As concerning the distinction or difference of meats, we desire all temperance to be had, as hath bene said, and then eat and drink with geuing thanks for those things which god geueth without scrupulositie of conscience z, knowing that the kingedome of God lyeth neither in meate nor drinke a, and all thinges be pure to him that bleseth the purely b, and without offense c, as saynt Paule hath plainly said in many places. And with him we call the forbiddinge to eat certain meates in certaine times a deuillish doctrine d and vaine superstition e.

40. Of the seconde parte of the Ecclesiasticall iurisdiction, concerning correction.

**T**HE second part of the office of the Ecclesiasticall Senators, is to reprove those which bred trouble in y church, wherin it is to be noted. First the maner to punish which the Church bleseth, is contrary to the Ciuil punishments. For the Church bleseth no imprisonmentes, nor amerciamētes with monye, nor corporall paynes, but onely with the pure worde of god, as it shalbe sayd

sayd hereafter . And if the Apostles did  
 at any time pꝛocede w<sup>th</sup> corporal paines  
 b, it was by an extraoꝛdinary power be-  
 cause that at that time , there was no  
 Christian magistrate. Secondly all the  
 ecclesiastical causes may be deuided in-  
 to thre kinde, the one concerninge the  
 doctrine. The other concerninge the ma-  
 ners of Christians, the thyrde touching  
 the order which all men ought to keepe  
 in their estate according to the ecclesia-  
 stical law. Concerning the Doctrine  
 they may faile and erre by ignoꝛaunce  
 oꝛ by malice oꝛ by them both. Also ma-  
 lice bringeth forth his frutes according  
 to his quantitie, and accordinge to that  
 article of faith which it enuieeth against.  
 In al such cases first there must be vsed  
 the most easiest meanes. As in teaching  
 the ignoꝛant, and repprouing the fault  
 of those which offend by malice oꝛ pur-  
 pose, according to the quality and great-  
 nesse of theyꝝ offence , and so to beare  
 with them , yf it be possible to wyne  
 them by admonitions both particularly  
 and publikey & also to call them befoꝛe  
 the ecclesiasticall senators, if it be neede-  
 full. Not to confound them but to bring  
 them

Luke 14  
 Iohn. 18  
 2. Cor. 13  
 Actes. 1

Math. 18  
 1. Tim. 1  
 1. Tim. 2  
 1. Tim. 3  
 1. Tim. 4  
 1. Tim. 5  
 1. Tim. 6  
 1. Tim. 7  
 1. Tim. 8  
 1. Tim. 9  
 1. Tim. 10  
 1. Tim. 11  
 1. Tim. 12  
 1. Tim. 13  
 1. Tim. 14  
 1. Tim. 15  
 1. Tim. 16  
 1. Tim. 17  
 1. Tim. 18  
 1. Tim. 19  
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 1. Tim. 93  
 1. Tim. 94  
 1. Tim. 95  
 1. Tim. 96  
 1. Tim. 97  
 1. Tim. 98  
 1. Tim. 99  
 1. Tim. 100



## The.v.poynt.

Rom. 14.

and. 15.

Ephe. 4.

1. Tim. 2.

the againe into y<sup>e</sup> right way, if it be possible c. If al this wil not serue, then they must procede to y<sup>e</sup> last remedy which is against the ſtobbozn & incorrigible, of the which wee shall speake hereafter.

Concerning behauour & maners there ought to be a difference between the offences committed againste a particular person, and publike offences, & betwene the offences which be publikely committed. And also he which enforceth himself to doe euill, who deserueth to be otherwise dealte withal then he which is fallen by humaine infirmitye.

Concerning particular faults, or where the offence is not manifest, our sauiour Christ hath set an order which ought to be kept in al degrees d. Concerning publike offences S. Paule willeth that they should be reprovued publikely c for to redresse the slander and also practised it himself in reprovuing S. Peter. f If the most easiest meanes can profite, it sufficeth: if not they must proceed from degree to degree untill they come to the last remedy g w<sup>th</sup> such discretiō that principally the honour of god may be kept, & that all may be done to the edification of the body

d  
Math. 18

e  
1. Tim. 5

f  
Gal. 2.

g  
Math. 18

1. Cor. 5

1. Tim. 6

1. Tim. 4.

Titus. 3

2. Iohn. 2

Thes. 3.



bodye of the Church<sup>b</sup>. As for offences which concerne the ecclesiastical order, there be auncient Canons ordained, from degree to degree, yet neuertheles the rigor ought to be moderated, and cut of the to chese those which be most conuenient for to edifie.

h  
1. Cor. 5  
1. Cor. 2

41. what excommunication is, and what the right vse therof is.

**T**he ecclesiasticall corrections hath two degrees, the firste is admonition. Sometime easie and sometime sharp according as the effecte of the case requireth. The second and last degree is that iudicial excommunication, wherein must be noted the poyntes following.

First what is excommunication: **T**he iudicial excommunication: a sentence whereby the ecclesiasticall Seniors after lawfull knowledge of the cause, doth declare in the name and auctorite of God and his holy word, y<sup>e</sup> such or such, one or many be iustly excluded and separated from the company or communion of the saintes that is to say y<sup>e</sup> church of god & by consequent deliuered to sathan, for as much as without the Church there is no salua-

1. Cor. 9

The.v.poynt.

tion: yet not to continue for ever, but so long as they continue, vnreformed and vntil that they haue satisfied for the slander or offence geuen.

Secondelye it muste be vnderstand that such a power is not grounded by man, for man hath no maner of power ouer the soule, but by the authoritie of God who bleseth them in the Church as organes and instruments by whom he speaketh, & therfore it is not to be doubted, but suche sentences be ratified and confirmed in heauen. For as muche as Iesus Christ hath so layd and promised to al his church in the person of his. xiiij. Apostles, vnder the name of keyes of the kingdome of heauen <sup>b</sup> and to binde and vnbynde as also S. Paule practised the like with the Church of Corinthe, and others <sup>c</sup>. Yet neuertheles the Church ought after lawful satisfactiō, to receiue him agayn which hath ben cast out that is to say if afterwarde he shall satisfie to the church and make amends for the publike offence, according to the ordinance of the church and sufficient proofes had of true amendment, as far forth as man may iudge. And there is no doubt but suche absolute

<sup>b</sup>  
Math. 18

<sup>c</sup>  
1. Cor. 5  
2. Tim. 1

absolute sentence is ratified and confirmed in heauen d.

d

Thirdly it is to be noted diligētly that such authority neuer pertaineth to one man alone (except god woꝝketh at anye time extraordinaryly) but to the whole ecclesiasticall senate c.

2. Cor. 2  
Ciprian first  
booke. 2  
epist. & 3  
booke. 14  
epist. & 16,

c

Fourthly this is not geuen to al those which call themselves of the Church, but to the true Ecclesiasticall senate lawfully and Canonicallye elected, as we haue said foꝝ to gouerne the affaires of the Church.

Math. 18  
1. Cor. 5

The fyft poynt is, that the very true ecclesiasticall senate, cannot, noꝝ maye not vse it at theyꝝ willes, as wee see all mē be subiect to many infirmities. But this power is limited and appointed by y<sup>e</sup> word of god. And foꝝ this cause Iesus Christ and his Apostles despised the excoꝝmunications of the scribes and pharisees f. And according to the same, Irene a most auncient Bishop of Lion, reprobued very sharpli y<sup>e</sup> temerarius excoꝝmunication which Victor bishop of Rome made, about the yere of God, a hundred nintye and eyght, which declareth very wel what was the primatiue oꝝ first be-

Ihon. 16  
and 19



The.v.poynt.

g  
Canon 5. c.  
first counsell  
of nice.

h  
Canon. 116.  
of the first  
counsell of  
nice, and. 9  
counsell of  
Antioche.

This counsel  
was holden  
at Carthage,  
about the  
yeare. 422.

ginninge of the Byschoppes of Rome,  
where as then they walked in vp2righte  
conscience. And there were other Bys-  
shops y2 vnderstode their office: & one of  
the causes that the p2uinciall and na-  
tionall counsels were ordained and holde  
den, was to here and decide the cau-  
ses of those whiche complained of they2  
pastors g. Also it appeareth sufficientlie  
thorowout the whole ecclesiasticall hy-  
storie, howe the Byschoppes in these ca-  
ses ought to helpe one another to edifie  
without ambition. Beside this the me-  
tropolitans ought to content themsel-  
ues with they2 limites, and ought to  
doe nothing without the deuise of they2  
b2rthern in they2 iurisdiction h. But am-  
bition hath so wroughte, that of longe  
tyme the byshops of the p2incipall tow-  
nes. (And aboue all he of Rome) hath  
drawen all to theselues: witnesseth the  
falsheode of Boniface, whiche was disco-  
uered and reuealed at the counsell of  
Carthage, where as was S. Augustine  
where it was ordained that those of the  
Clergy of Affrica, which appealed ouer  
the Sea to Rome, shoulde be deposed  
from they2 office.

For the sixte poynte it is to be noted to what end excommunication was ordayned of god. First that the Church of god should be as pure as might be possible, and that there mighte be no occasion to thinke, y it should be a refuge or denne of y wicked i. Secōdly for feare that the infected shoulde not desyle those whiche were whole k. Thirdly if it were possible y the sinner might be brought home to the flocke againe l. It foloweth then that this punishmente muste be applied and bled for to edifie, as maye be expedient and y there be good hede takē, least they confounde the sinner by to muche heuines and sorowe when he getteth a signe of repentāce, but then to mitigate the punishment whē nede shal require.

i  
1. Cor. 5

k

1. Cor. 5  
1

1. Cor. 5

2. Thes. 3

1. Tim. 1

42. Of the ciuill & christian magistrate and to what end his office tendeth.

**I** resteth now to speake of Magistrates, whiche be in their estate the principall members of the Church ordained of god, yea namely aboue al others in their estate a, to these appertaineth the doying & execution of ciuill and tempozall affayres, so as they subiects

a  
Rom. 13



## The.v.poynt.

**b**  
Math. 22  
Rom. 13

**c**  
Rom. 13

**d**  
1. Tim. 3

may liue in peace. By reason whereof the taxes, and subsidies, are deuē vnto them **b**, and to them appertaineth to vse the sword which god hath geuen them **c**, for the preservation aswell of the countries which be committed to thē, as also for the defence & maintenaunce of good lawes, and punishment of the euill and wicked doers. Secondly the dewty and office of the magistrats is not to regrad simply the peace & concord of subiectes, but principally for this end, y<sup>e</sup> the peace and concord maye tende to the honour and glozy of god, that all men may. liue not onely in a certaine ciuill honestye, but also with pietie & trewe worship of God, as witnesseth Saynte Paule. **d** For thys cause especiallve it appertayneth to the magystrate, that the lawes whiche he vseth and executeth maye be confor:mable to the will of god: & principally to giue order that the religyon be perfecte and holy, and y<sup>e</sup> al the church be ordered according to the word of god, forbydding and punishinge, as the case requyrezeth, all those whiche trouble the Church or contempne the discipline thereof. Also David discribed the estate of



of a faythfull p<sup>r</sup>ince c, as himselfe hath  
 bled, with all those which haue willing- Psal. 108  
 lye done their dewetye, as Salomon, and manye  
 Ezechias, Iosias and other faithfull kings other textes  
 and Emperours.

43. How farre they are bound to obey  
 the magistrate.

**A**s there is no faythfull man ex-  
 empt from the obedience which he  
 oweth to Iesus Christ, raygninge  
 in his Church be it king, p<sup>r</sup>ince or sub-  
 iecte, so there is none from the greatest  
 to the least which oweth not voluntary  
 obedience to his magistrate, as ordain-  
 ed of god a. Yea althoughe the magi-  
 strate were a tyrant, except in one point  
 onely, that is to saye, if he commaunde  
 to doe, things which were against gods  
 worde. For in this case as the Apostles  
 said we must rather obey god then man  
 for otherwise we extol me above god b  
 It is not then rebellio to disobey p<sup>r</sup>in-  
 ces, when they would cause vs to doe,  
 that which god forbiddeth, or to defend  
 or forbyd, that which god commaundeth.  
 But in this point there muste be suche  
 a meane kept, that they doe not passe or  
 exceede

a  
 Rom. 13  
 Titus. 2  
 1. Pet. 2

b  
 Actes. 4

## The.v. poynt.

excede their vocation. For the apostles obeyd not to those which forbade and defended the to preach Jesus christ, as also they toke to the no weapō nor armō, which appertained not to the. Also we muste note, that there is difference betwene doing wrong to another & to suffer wronge don to vs. Now for the first, it is forbidden vs, neuer to do wronge. But especially commaunded vs to suffer the iniuries done to vs for the honoꝝ of god, as much as may oꝝ can be done without pꝛeindice, oꝝ against our vocation, as we reade that Jesus Chꝛiste although he were free, neuertheles payed tribute willingly, <sup>d</sup> It is then a manifest & false slander to saye, that the doctrine which we teach and vse, bringeth men to be sedicions, and disobedient to kinges and superioꝝ. But cleane contrary, the ghospell establissheth their power. But this is impudentlye done of those which haue notoriously exempted themselves from the subiection of pꝛinces, & which doe vnderstand no otherwise by the liberties of the church, then that which they haue vsurped vpon pꝛinces, against al right both diuine & humaine:  
and

1. Pet. 2.

<sup>d</sup>  
Math. 17

The.v.poynt.

119

and yet haue no shame to burden vs w<sup>th</sup>  
that, wherein they them selues be no  
toziously culpable and offenders.

Of the laste iudge-  
mente.

The.vi.poynt.

1. VVhat it is that we doe beleue and  
hope of the last iudgement.



*I*nally wee beleue

accozdyng to the worde  
of God, that in the tyme  
ordayned of God<sup>a</sup>, the  
whyche tyme the verye

Angels knowe not<sup>b</sup> Iesus Christe se-  
inge the number of his elected accōpli-  
shed, <sup>c</sup> and fulfilled shall comme from  
heauen corporally, with his diuine ma-  
iesty, <sup>d</sup> thys olde worlde beyng consumed  
by fier. <sup>e</sup> And then shal appeare be-  
fore hym all mankynde whyche were  
from the beginning of the worlde <sup>f</sup> and

Actes. 3

1. Pet. 3.

b

Math. 24

and. 25.

1. Thes. 5.

c

Apoc. 6.

1. Pet. 3.

d

Actes. 1.

Math. 24

e

1. Pet. 3

f

Math. 25

1. Pet. 4

all 2. Tim. 4



## The.vj. poynt.

e  
 e.Cor.15  
 h  
 Math.25  
 i  
 Math.25  
 k  
 Nath.2  
 e.Tim.45  
 l  
 Luke.23  
 Phil.3  
 m  
 i.Cor.15  
 n  
 i.Cor.2  
 o  
 i.Cor.12  
 p  
 2.Cor.3  
 q  
 Rom.2  
 r  
 Math.25

all those whiche were dead befoze, shall  
 be vnited and ioyned to the same body,  
 from which y<sup>e</sup> soule was separated: and  
 those which shalbe liuing at the hower  
 of his cōming, shalbe chaunged in one  
 moment: chaunged I say, concerning y<sup>e</sup>  
 corruptible qualitie of their bodyes g &  
 then the lord shal iudge the one and the  
 other, according to his worde h: & those  
 which beleued (as shal appeare by the  
 frutes of their faith) i shalbe made par-  
 takers of the kingdome of god k, not on-  
 ly in their soule (the which euen befoze,  
 and after the fyrst death, hath bene in y<sup>e</sup>  
 ioye of his lord god): l But also in their  
 bodies m the which shalbe vnclouthed fro  
 all imperfections & infirmities and a-  
 gaine clothed w<sup>th</sup> incorruption, and glo-  
 rious immortality n, for to beholde that  
 whiche neuer eye coulde see nor harte  
 could thinke, o and in brieft to receyue  
 fully the fruite of their faith & hope, by  
 the only goodnes of god in Iesus christ  
 p and on the contrarpe, the wicked con-  
 demned & vanquished by the testimony  
 of their owne conscience q shalbe made  
 immortall, eternally to suffer the paine  
 pzeared for the deuill & his Angells r.

A

# A brieft compari- son betwene the doctrine of the Papistes and this of the holy catholike Church.

*The. vii. point.*

1. The papistes worshipping a false god,  
whiche is neither righteous nor mer-  
cyfull.



**H**o so euer know-  
eth what the popys  
religion is, and conside-  
reth wel this here aboue  
writte, shal easily know  
whether it be with good right, and iuste  
occasion that we be separated from the,  
and toynd vs to thys Church of God,  
according to his worde.

And moreover they shall finde those  
men, so abuse themselves very much  
whiche thinke that our difference onely  
lyeth in certayne lyghte abuses, concer-  
ning

## The.vij. poynt.

ning y maners of life. But so it is that the principall difference is concerning y substance of the doctrine wherein consisteth our saluatiō, y which I wil shew plainly by the way. Although y matter requirerth well a treatyse whole by it selfe, for to be dilated as it requireth. I save then y the blacke is not more contrary to y white, then the religiō of the papistes is to this religiō of the Church of god. And to declare the same, I wyll not staye nor ground me vpon the filthy thinking life of those of their own churche, fro the least to the greatest. But I wil come directly to their doctrine. And when there shalbe none other thinge to declare and shew y their religiō is proceeded from the prince of darkenes, but this one y they wyll not haue the word of god to be vnderstande of all people, and also that they Iuggell forth all their mysterpes in an vnknewen tongue, to y most part of the people, yea to themselves namely that uttereth the. This should be a sufficient testimonye of my sayinge to all men of an byrighte iudgemente, but wee will goe further with them.

First



First concerning God, I saye that where as they doe set forth the merites of anye creature to pacifye his wrathe, they spoyle and robbe him of his perfitt righteousnes, the which by this meanes cannot be perfitt, if he take for payment either al or part of that which may proceede from a sinner. Although I denye not but the good life of a faithfull person is acceptable to god, but not to obtayne saluation and eternall life by this title.

Item they robbe and spoyle hym in so doyng of hys perfyte mercye. For consider, if wee can satisfie to God in anye parte or pcece, it foloweth that he dothe not quyte, or forgeeue vs all, but the rest which remained. Wherefore I conclude that in steade of the trewe god who is perfittely righteous & perfittely mercifull, in Iesus Christ, onely as we haue declared they worshippinge a dreame and fantasie of their owne head, to who they haue geuen the name and tytle of God.

a. If the doctrine of the Papistes be trewe, it foloweth that Iesus Christ is not verye man.

Item

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**I**tem concerninge Iesus Christ by whom onely we haue saluatiō whether we consider his person, or that we regard his office of mediator, I saye that in steade of the trew Iesus Christ, they worship a Iesus Christe, whiche they haue made and forged. For concerning his person, although they say well that he is very god and verye man, yet neuertheles when they giue him an invisible body, a bodye whiche cannot bee touched, which holdeth or occupieth no place, doe they not spoyle him of his humanity. And when they said he may be in manye places at ones, is it not to bringe his body to be infinite, and consequentlye to turne hys humanity into diuinitie.

3. The papistes doctrine maketh the oblation of Iesus Christe of none effecte.

**A**nd concerninge his office, it consisteth in thys, that he is only king and gouernour vniuersall ye. The onely prophete and declarer of the wyll of his father, & the only eternall sacrificator or hye priest, the which priesthode lieth

lieth in two poynts, that is to say in the oblatiō which he hath made once in his owne person for to sanctifie the Church for ever, and in the intercessiō toward God his father, the which continueth to this day and shall do <sup>b</sup>. I conclude then that the Doctrine of the Pope wypeth away all this.

<sup>a</sup>  
Hebr. 10

<sup>b</sup>  
Hebr. 7  
1. Tim. 2

Now for the beginninge of the fyrste point of p̄æsthood, if it be so that Christ must be offered by by the p̄æste every day for the quick and for the dead, is not that as much to say, as that the oblatiō which he hath made himself once for all in his owne person, is not sufficient :

Moreover if the deathe and passyon of Jesus Christ be sufficient to saluation, and if he be the trewe Jesus, that is to say, true and onely sauiour, howe then shall that be trewe which they saye, that there is but the faulte or offence pardoned and concerninge the payne, that it is onelye chaunged from eternall into temperall, in such sorte that wee musts pay it in this worlde or in an other.

But if this be false, as it is moste false, what grounde haue they then to buyde theyr merites and satisfaction towards

god,



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god, they? purgatoꝝ and indulgences  
and such like :

Item if man ought to satisfy and pay  
of his owne, for the payne dewe for his  
offences, the which cannot be don with-  
oute the merites and suffrages of other  
by reason wherof he must be in the fire  
of purgatoꝝe, untill some other haue  
payed for him and in his name. From  
whence then cometh the merytes of  
saintes, which the Pope selleth to vs?  
How can they discharge other, which  
seale not to augmente their owne dette  
dayelye? And what notarye hath made  
or written any such couenante or con-  
tractes? Behold many of the auncient  
doctors condemned this opinion, as S.  
Ciprian against Dimetrian in the firste  
traicte, Saint Iherome vpon the sixthe  
chapter of the epistle of S. Paule to the  
Galathes, Saint Chrysostome in the ser-  
mon of Lazarus, yea namely Saynt  
Gregory in the .4. booke of his dialoges  
nine and thirty Chapter leaueth not to  
be purged in purgatoꝝe the leaste of-  
fence. Item if they must yet goe to pur-  
gatoꝝe, wherefore serueth they? confes-  
sion and absolution;

Item

Item if Iesus Christe be the lambe,  
which onely taketh away all the sinnes  
of the worlde, when he did reigne this  
offyce to holpe water, and an infinite  
number of such other types :

4. The Papists aboliseth the trewe  
intercessyon of Iesus Christ.

**A**nd concerning the other poynt of  
this priesthood of Iesus Christ that  
is to say, the intercession towards god  
his father althoughe the Papistes putte  
Iesus Christe alwayes before as the  
principal, & without whom they can no  
thing do (as they say) neuertheles is he  
not spoiled by them of his honour when  
they be not contented with him onelye,  
and in steede to go directly to him, which  
biudgeth vs come to him so louinglye  
they runne to others (yea whiche often  
tymes be rather in Heil then in Hea-  
uen) as if there were some creature in  
heaven or in earth whiche might beare  
vs moze affection, or that were redier  
to heare vs, or who mighte be moze ac-  
ceptable to the father, then the onelye  
sonne of god, It is he only which gaue  
himselfe to death for vs : which is with

1 Iohn. 14.

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vs, & continually doth as it were desire  
vs by his holy word, to assure our selues  
of his loue and to prepare vs to him, as  
to the only way to go right to y<sup>e</sup> father.  
But there is yet a worse whiche is that  
they will make Iesus Christ subiect to  
his mother. In crying w<sup>th</sup> a loud and hie  
voyce, Roga patrem, iube natum: that is  
to say praye the father, commaund the son  
and Iure matris impera, that is to saye  
commaund as a mother. And in brieft,  
there is skant one tytle geuen to Iesus  
Christ nor prophesie of him whych they  
doe not attrIBUTE to her, callinge her  
quene of heauē, port of paradise, their  
life, their swētnes, treasourer of grace,  
the refuge and aduocate of sinners, in  
dishonouringe him all that they maye,  
and also making the poore people to mi-  
derstand, that they honour her contrary  
to all the worde of god, and to the wy-  
tings of the most auncient Doctours:  
witnesseth that whiche Epiphanius wrote  
gainste the Heretikes, whiche they call  
Colliridians, Saynt Chrysostome in the  
homilie of the Samaritane, saint Augu-  
stine in the last Chapter of the trew re-  
ligion, sainte Ambrose vppon the firste  
chap.



chapter of the epistle to the Romaines.

5. The Papists do not acknowledge Iesus Christ to be the perfect declarer of the will of god, neither the holy scripture to be a sufficient Doctrine of saluation.

**C**Concerning his office of a Prophet, that is to say, declarer of the will of god, what mā is therof an vpright iudgment, which they can make beleue that Iesus christ neither by his own mouth nor by his Apostles, did not sufficiently declare all that which is requisite to the saluation of man :

For they themselves haue written the contrary. And if the scriptures be sufficient from whence cometh this infinite number of humayne tradptions : and commaundements imposed to the poore consciences, as necessarie to saluation, not only aboue, but contrary to the scriptures : For concerninge the auctority of counsels, it hath bene sufficiently declared how farre it extendeth. And putte the case it were that thynge whyche they doe saye : how pꝛoue they that the

<sup>a</sup>  
Iohn. 15  
Acts. 15  
1. Cor. 7  
Gala. 1  
Col. 2

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counsellcs were ledde and conducted by the spirite of god, the which be dyrectely contrary to the p<sup>r</sup>ophets and apostles, and other counsels befoze?

For example the mariage is approued in al degrees of ministers in the church, as well by the expresse scriptures, as we haue shewed, as by the first counsell of Nicene, from whence commeth then the forbidding of mariage, but of the deuill as witnesseth s. Paule b, Item the falsehood of the Pope of Rome whiche desyringe to haue, and vsurpe the iurisdiction ouer Affrica, is reuealed and condemned in a counsell of Carthage, Saynte Augustine being present, and was concluded that none shoulde appeale from Affrica to Rome; frō whence then commeth the auctority of the pope as heade of the vniuersall church?

Finally if the counsellcs be set & stablished by the holy ghost, from whence commeth it then, that there be none that doo lesse esteeme them when they liste, then the pope and all his sequiele? I wil say yet moze that there is at this daye neyther pope, Cardinal, Bishop, nor priest which may not be p<sup>r</sup>oued excommunicated

b  
r. Tim. 4

rated and accursed, if they shalbe iudged by the counsels. And if they dare denye it I shall pꝛoue it.

6. The Papists spoyleth Iesus Christ of his offyce beyng heade of the Church.

**C**oncerning the office of a king, and gouernoz of the Church, of whiche Iesus Christ is head both in heauē and in earth sitting on the right hand of god his father, and yet neuertheles present in his Church, by his spiritual ver- tue, from whence cometh it then, that they will appoynte him a bycare in his pꝛesence: considerynge pꝛincipally that it is directly against the word of god, against the metropolitans iurisdiction, ordained by the first counsel of Nicene, against all the hystorie of the pꝛimytive Church, yea against S. Gregory him selfe which wytnesseth in many places that the name of vniuersall Bysshoppe, ought not to be vpon earth, but to Antechrist. Moreouer put the case yet that he were Vicare of Christ, in the vniuersal gouernemente of the Church, from whence commeth this power to dispense with the worde of Iesus Christe

Like the epist. of S. Gregory. 32  
34.36.38  
29. The. 4  
booke and  
the 24.28.  
29 30. the  
6.boke.



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a  
Ab 8. & 11.

b  
1.Pet. 5.

and to abrogate the doctrine of the apostles, and namely of sainte Peter: And yet neuertheles are not ashamed to say that they are his successors, saint Peter was he not sente to Jerusalem <sup>a</sup> by the Church: refuseth he to render a counte of his office: and what did he teache to others: I (sayth he) beseeche the priestes <sup>b</sup> (that is to say those which haue offyce in the Church) I which also am a priest with them & a wytnes of the afflictions of Christ, and partaker also of the glory which shalbe reuealed: Feede y<sup>e</sup> flocke of Christ as much as ye may, watching ouer it, not by constraint, but willingly, not for dishonest gaine, but with a ready wil, and not as hauing lordship ouer the clergy, (that is to say ouer the inheritance of the lord) but so that ye be examples of the flocke, and when the principall pastours shall appeare, you shal receiue a crowne of incorruptible glorye. Behold the proper wordes of S. Peter which are far of from arrogating to himselfe the segniorie or lordship of Italy, & superintendance, as well of kinges and princes, as of all other Churches. And briefly if they loke well, they shal finde that

that there is nothinge agreinge oꝛ anye comparison betwen S. Peter and these whiche falsly call themselves his successors, but in one thing, that is to wete, y denying of Iesus Chꝛist, foꝛ the whiche S. Peter repented, but these do not.

7. By the doctrine of the papists we can in no wise vnderstand how mortall the naturall sickenes of mankind is.

**I**t is no marueyll thoughe such people vnderstand not the office of chꝛist oure onely sauour: foꝛ they knowe not how deadly their sicknes is, noꝛ by what meane Iesus Chꝛiste our onely medicine, is applyed and vnited to vs. Foꝛ first in stead to declare that man is altogether dead by oꝛiginal sinne, other wise called naturall coꝛruption, they teache that the vnderstanding and will of man, is so sore hurt, that y first grace doth but onely ease oꝛ comfort vs in our infirmitie. So that if this doctrine be trew, oure regeneration procedeth not onely of grace, but there is a participation oꝛ concurrence betwene grace and that which they call freewill, of whiche is spokē amplie in y 13. 14. & 15. articles  
of

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of þ third point. Moreover to ioyne and heape together error vpon error they will haue a certaine disposition proceeding from þ nature of mā to receiue the first grace, & þ god may be prouoked by our merits for to giue vs þ secōd grace.

Item that þ concupiscence which continueth after baptysme, is not synne of it selfe before god. Item that all synnes deserue not eternall deathe, for there be some whiche they call veniall synnes. Item, if our saluation be grounded vpon our good woꝝkes, in all or in part, to what end both grace serue vs then, but as an instrument to helpe our free will to save our selues: Which be al execrable errorrs, wholly abolishing þ benefites of Iesus Christ and the vertue of the holy ghoſt in vs.

8. Another execrable error of the papistes in the vsing of the onely medicine of health which is the benefite of Iesus Christ.

**A**s there is but one onely Iustyce by imputacion for the whiche wee bee esteemed, and holden for ryghteous before god, and be consequent saued that



that is to say, be the righteousnes of Ie-  
sus Christ, whiche is declared to vs in  
the ghospell, so is there but one meane  
to be ioyned & vnited with Iesus christ  
for to haue saluation in hym, that is to  
wete sayth, whiche is an assurance that  
al christiāns ought to haue of their electi-  
on and saluation by the only grace and  
goodnes of god, in Iesus Christe. Faith  
and assuraunce is created, and daily en-  
creased by the vertue of the holy ghoste  
wherein the hartes of the electe, by the  
meane of preachinge the worde of god,  
and the ministratiō of the sacraments  
as wee haue amplie & largely declared  
in the thirde and fourth pointe of thys  
confession. So then this sayth is as the  
hand, which onely doth receyue and ap-  
prehend Iesus Christe to the saluation  
of hym that beleueth. It foloweth that  
those doe take awaye all meanes of sal-  
uation from men, which directly strue  
and fyghte againste thys doctryne, not  
knowinge themselves what saythe is,  
much lesse can they declare it to others.  
For accordeinge to their doctryne sayth  
is no other thing the to beleue in gene-  
rall, that which is contained in the holy  
scripture

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Scripture to be trew, and y the romishe Church as they cal it cannot erre, what so euer they say or do. Notwithstanding concerning the first of these two points it is forbiddē to translate the scriptures into the mother tounge, and to reade it to know what is contayned therein, to thende it may be knowē what it is that they doe beleue, excepte he be a doctour or a man of the Church, as they cal thē. And so by this meanes it is folly to permit the greatest part of their pziestes to reade it, consideringe the greatest parts of them can scarcely read it trewly. And of those whiche can reade, yea even the greatest pzelates, (settinge asyde those which haue not much more knowledges of Chzistes doctrine then beastes which feede in the filde, and those which passe not greatly for it, in exercising themselves rather in other things then in their vocation and namely mocke it with open mouthe) I belcve the reste shalbe found maruelous fewe. Notwithstanding according to their owne doctryne al this is not without faith, although he knowe not what he beleueth, and what may happen of this: Certainly y which  
Jesus

Jesus chꝛist said, if the blinde leade the blind both fall into the pit: Here ye may see the hauen, whether this (which they call faith) may bring vs vnto. But there is yet moꝛe foꝛ they say and maintaine (so shameles are they) that to be assured of election and saluation in Jesus chꝛist and to pray with all trust and assurance as saith S. James is a presumption, but to trust in good woꝛks as they call them and to stay and waite vpon whatsoeuer they teach of their own brain this is no presumption after their doctrine, but a true and catholike deuotion. Beholde the second point of their faith, that is to wete to beleue all y<sup>e</sup> which semeth good to them, & not so hardy to enquire whether that be accoꝛdinge to the scripture oꝛ no. Now the reason why, foꝛ soth is because whosoever hathe a miter and a crosse can neuer erre in the saythe. And aboue all the Pope. Yea althoughe hee leade into hell soules by cartloades (as they themselves are not ashamed to declare by wꝛiting, in their Canons) reuerſing and ouerthrowing the woꝛd of god and all the auncient counsells: But who shall beleue them, but he that will



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be deceiued willingly. Loke what was prophesied by the Apostles of them and ye shall see it as cleare as the sunne in a fayer day come to passe.

9. The papistes knowe not the exercise of the law of god nor of the ghospell.

**W**e haue declared that the lawe of god is the onely perfyt rule of iustice before him, and that it pertaineth to one onely god, to bynde the consciences. But those here on the contrary cease not to heape lawes vpon lawes, not onelye aboue, but also againste the lawe of God, whiche they make bynde by theyr owne ordinaunces. We haue also declared by y<sup>e</sup> manifest scripture y<sup>e</sup> the booke of the ceremoniall lawe, is put awaye by the commynge of Iesus Christ, in whom lyeth the fulfylling of all that was figured by the ceremonies of the lawe. But these felowes haue on the contrarie, so abolished the ceremonies of the lawe, that they haue made a C. for one, yea of their owne fantasie, notwithstanding that the Apostles, yea namely those of whom they vaunte and  
boast

boast to haue their auctoritie, haue clea-  
 ly determyned the contrarpe. Item  
 where as the lawe is not geuen vs for Akes. 1.  
 to seke our saluation therein, but for to 1. Cor. 7.  
 declare to vs our condemnation, and Col. 2.  
 that we shoulde seke health and lyfe in Tim. 4.  
 Iesus Christe only (besyde other exer- Tim. 3.  
 cises of the which we haue spoken in o-  
 ther places ) these cleane contrarpe  
 doe not onely seke their saluation (whi-  
 che is as muche as if they soughte their  
 life in the death) but muche worse, as if  
 the commaundementes of god dyd not  
 condemne vs enough, they haue ioyned  
 and put to them, and doe ioyne dayly  
 newe lynkes and snares, to straine the  
 poore cōscience. Yea notwithstanding haue  
 no shame to say, that those which holde  
 them to the pure worde of god and hys  
 doctrine, seke a carnall libertie, but god  
 and his angels be witnes whether they  
 seke it or we. If y abuse be great in the  
 vse of y law in vs, yet is it worse on the  
 other part in y ignoozance & malice of y  
 word of god, which we cal ghospel, y is  
 to say good newes, forasmuch as it set-  
 teth forth & declareth to all beleuers, a  
 righteousnes frely in y bloude of Iesus  
 Christ

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Christ, which only deliuered vs from y<sup>e</sup> curse & malediction, which the law pronounceth vs culpable. But these people be very diligent to singe it by peces, and chop it in a language which they vnderstand not, & to senſe him that pronounceth it, & to hange it about their neckes after y<sup>e</sup> maner of ſocerers: but to preach it or make it to be vnderſtand diligently and purely, this ſhould be found very ſtraunge. Excepte ſome one certaine day in the yeare, that one do preach that ſometh good to himſelf to kepe an order in their conuent. Moreouer they thinke that the Goſpell is no other thinge, but an other lawe more perſyte then the olde lawe, and ſo they abolishe entirely the vſe of the goſpel ſendynge vs to our owne woorkes.

10. They know not what good workes be in the paſtiſtrye.

**T**he error is not leſſe in this which concerneth the fruites of faith then in that which toucheth the faith it ſelf. For it appereth by that which we haue declared here beſore in the articles. 14. 15. 16. 17. 18. and 19. of the fourthe poynt that



that wee entende nothinge lesse then to  
 reproue good woꝝks, when on the con-  
 trarye, wee maintain that regeneration  
 from whence good woꝝks doth procede,  
 inseparably conioyned with sayth, in  
 such sort, that he is a liar which saith he  
 beleueth in god, and notwithstandinge  
 studieth not to liue after y<sup>e</sup> rule of God.  
 But these persons cōtrariwise, neyther  
 know frō whence springeth good woꝝks  
 which be acceptable to God, nor what  
 they be, nor to what purpose they doe  
 serue. And notwithstanding they wil saye  
 (to thē that list to heare them) y<sup>e</sup> they be  
 the aduocates of good woꝝks.

But wee beleue that whosoener will  
 loke narrowly to theyꝝ Doctryne, or to  
 their life or to both will confesse that it  
 becometh them as well to speake of  
 good woꝝks as foꝝ common harlottes  
 to dispute of the nature and excellencye  
 of chastity.

But principally howe haue they tur-  
 ned into an execrable blasphemye, the  
 most excellent woꝝk, y<sup>e</sup> is to say prayer.  
 Foꝝ ouer and beside the abolishing of y<sup>e</sup>  
 passion of Iesus chꝛist they vse to ioyne  
 and accompanye it with the merites of

¶

whom

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By beades  
they counte  
their praiers  
to god, and  
at lengthe  
bringe god  
in their det.

Whom they liste, and solve together the  
textes of the scripture at their pleasure  
without any reason : byzinge other to  
praye for them babling in an unknowen  
language (to the most part of the which  
doe praye) as the popingayes speake in  
a cage: and would paye god by count or  
by tale. Mea thei wil aduance & set furth  
all this for satisfaction and payment for  
synnes as well of the liuinge as of the  
dead. What is all this any other thinge  
then to mocke god openly, whatsoeuer  
good entent or custom they can alledge?

11. The Papistes know not what is a sa-  
crament, nor what is the vse thereof.

**A**mong all the horrible corruptions  
which are sene in papistry, this of  
the sacramentes is mervelous, as  
I hope that those will confesse whiche  
haue wel considered that which we haue  
summarily said herebefore. Now for to de-  
clare here all the abuses, it shoulde be a  
matter to longe, for the which me thin-  
keth it sufficient to touch the principall  
poyntes.

First these great Deuines know not  
well what a sacramente is, nor to what  
ende

and God hath ordained the sacraments  
for all his Church. Neither be conten-  
ted to haue polluted the holy baptisme,  
and abolished the holye communion of  
our lord, as wee shall say hereafter, but  
also of a simple ceremony of the laying  
on of handes, they haue made .4. sacra-  
ments: y is to say, confirmatiō, penāce,  
y orders, and anealing. And moreouer  
because the number of .7. pleaseth them  
very well, they would also haue mar-  
riage a sacrament wherof wee wil speake  
something briezely.

#### ¶ First of confirmation.

Concerning confirmation it is certayn  
that the true ancient Bishoppes exami-  
ned those which were baptised in theyr  
infancy and caused them to render con-  
fession of their fapth, when they were  
come of age, for to confirme them. And  
after in laying handes vpon their heads  
(which is a most auncient ceremony, the  
which Iesus Christ & his apostles haue  
vsed) comended them to god. The same  
also was don to those which were sedu-  
ced by Heretikes and after were retur-  
ned to the church. Now for vs God be

So ii

thanked



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thanked, this examination and instruction is reſta bliſhed, and diligently ex-  
ercyſed in our Churches. But theſe  
contrarywiſe, hauinge vtterly aboli-  
ſhed the cauſe of any ſuch maner of doe-  
inges, notwithſtanding haue made a ſayer  
ſacrament wout word, promiſe or ordi-  
nance of god, after they haue put to their  
cream, oile, & what they liſt els, becauſe  
the laying on of handes w prayer, ſee-  
meth to them, to be a very light thinge.  
Finally for to ioyne an execrable blaſ-  
phemy to theyr ignorance, haue not bene  
aſhamed to prefer their ſacramēt of con-  
firmatiō beſore the holy baptiſme, as  
their canons declareth plainly.

¶ Of Penance.

It hath ben declared hereaboue in the  
articles 13. 14. 15. 16. 17. 18. & 19. of the 4  
point which be the cauſes & the effects of  
true penance: the much leſſe wold we a-  
bolish penance. Moreouer in the article  
46. of the ſayd fourthe poynt, wee haue  
ſhewed how Baptiſme is the trewe ſa-  
crament ordained of god, by expreſſe te-  
ſtimonye on the Scripture. But theſe  
not contente with the ordynances of  
god,

Math. 5  
Marke. 1  
Luke. 3  
Actes. 13

god, vnder this shadow y open a publike  
 sinners, according to y discipline of the  
 Church (of the which I haue spoken in  
 his place ) were reconciled to the con-  
 gregation, with prayer and imposition  
 of handes , after they had fulfilled that  
 which was enioyned them, by the eccle-  
 siasticall Senate, not to satisfie god, but  
 for to amende the claunder, and to geue  
 sufficient testimonie of theyr amende-  
 ment) these I saye vnder this shadowe,  
 haue confounded, and ouerthrowen al-  
 together, in making a newe sacrament  
 of penance, of whiche they make thre  
 partes, to wete, contrition of the hart,  
 confession of the mouthe in the priestes  
 eare, and satisfaction by works. Wher-  
 of wee doe principallie reprocue these  
 which foloweth.

First of theyr owne brayn and fantasie  
 onelye they haue brought in this sacra-  
 ment, which cannot be but false because  
 there is no word of god for it.

Secondly, for that they require as ne-  
 cessary to saluation al the partes aboue  
 sayd, wherein they shew themselves not  
 as Whisitions, but verie murderers or  
 kylers of the consciences , as it shal

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be sayd hereafter.

Thirdey they require an entier and full perfection in all the aforesaide three partes:the wich is impossible for man to doe. So all men may see to what end their doctrine tendeth.

Item for to make by the whole heape of wickednes, they adde to it this blasphemy, that by the merits of those thinges, their sinnes be pardoned. And so by this meanes abolysh and make of none effect, & benefite of him, by whose blood our soules be purified and made cleane.

In the fyfte place, because they shall not flander vs, ye shall perceyue howe wee do vnderstand of these three partes of their penance.

### ¶ Of contrition.

Concerninge the contrition of the harte, wee know that the very frewe amendment of a christian, must beginne by the feeling of his sinnes as wee haue said in the article. 23. of the fourth point but in such wise that it may be a way to lead vs to the free mercy of god, and not to thinke to wipe out our sinnes, by the merite of our contrition, whiche is not

a me



a merite of rightuousnes, but a sorowe  
belwe to our sinne.

### ¶ Of confession.

And of confession we find five kindes  
the which we teach and practise warely  
and diligently according to the word of  
God, not for to seeke therein remission  
of our sinnes, but as fruites and effects  
of the true feeling of our sinnes.

The first is publike confessyon of the  
whole Church towards god, when they  
doe assemble themselves ordynarily to  
here the word of god, or extraordynarily  
in some afflictions or trouble <sup>a</sup>.

Leuit. 16

Exod. 10

Nehem. 10.

b

The second is of euery one particular-  
ly, opening his harte ordynarily before  
God, to aske pardon of hym, after the  
example of the Publicane b.

Ihon. 23, &

Dan. 9

1. Iohn. 1

Math. 18

Luke. 17

c

The third is, when a sinner extraor-  
dinary, touched with the true zeale of  
god, commeth so farre as to confesse o-  
penly his misery, and the mercy of god  
towards him after the example of Da-  
uid, and many other c.

Psalms. 51

Math. 31

Luke. 23

1. Cor. 15

1. Tim. 1

d

The fourth is particularlye d, that is  
to weete when a sinner desiringe conso-  
lation and assuraunce of his saluation,

Iames. 5

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Commeth to his neighbour & principally to his pastour, whose office is to shew the vse of the word of god, as well to the whole flocke which is comitted to him, as to euery person perticularly. But he muste take heede howe he layeth thys pooke vppon their conscience, for God hath not made it as a lawe.

And also there must be heede taken moze nearer, that they toyne not nor attribute absolution either to the persō of the pastour, or to the vertue of certaine wordes pronounced. For to anye other thing, then to y pure grace of god in Iesus christ apprehended by faith. As is declared to vs by his worde, as hath bene spoken befoze in the Articles. 25. 26. 27. and 28. of the fifth point.

The first is when a sinner reconcyleth himselfe to him who he hath offended, be it to one particular person or to many: or to the whole Church: which is a confessiō & reknowleging of sinnes ordained of god, which soloweth alwaies a true repentaunce.

Behold then the maner of knowledging our sinnes, grounded vpon the holy scriptures: and teacheth vs mozeouer that

Math. 4

and 6

2. Cor. 2

that none can be sufficiently sorry & penitent for his sinne. But concerning the necessity to confesse our sinnes to priests as they call them, leaving out nothinge at all, as if remission of sinnes depended vpon such a recitall, we dare by goddes word boldly affirme, that it is a very deuillish and wycked ordinaunce, wherof no fruit can ensue in the church of god. As also it appeareth y it was neuer instituted of god, by the opinion of the canonistes, but by Innocente the thyrde g. It is apparant that of a long time there was in some Churches, a certaine person ordained among the elders or auncientes, for the vse of the fourth and fyft kind of confession, wherof we haue spoke. But there is no cause why to impose this lawe to any people or to binde the consciences to the thinge impossible that is to saye, to a perfyte recitall of all his sinnes, muche lesse to establishe the remission of sinnes, in y same. But afterward this custome was abolished in Constantinople, by Nectarius, predecessor to S. Ihon Chrysostome, who afterwarde speciall ye condemned this auricular confession. And yet there was



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In that time no suche seruitude or bondage ioyned to it, nor was neuer bled or done by Nectarius, nor yet Chrysostome had not approued it as to haue bene ordained of god, either necessary, or profitable to the Church<sup>h</sup>.

<sup>h</sup>  
Nicephore  
in the histo-  
ry ecclesiasti-  
cal. 12. booke  
28. c. chriso.  
on the Psal.  
30. Hom.  
2. Item ser-  
mon of pe-  
nance and  
confession.  
Item. 5. Ho-  
mi. of the in-  
comprehens-  
sible nature  
of god. Item  
4. hom. of  
Lazarus.

Concerning satisfaction, we know  
thanked be God, that true repentaunce  
requireth, that he which hath offended,  
shal make satisfaction to him that is of-  
fended, as muche as maye bee possible.  
Moreouer we receiue & embrace, (with  
good moderation) the auncient custome  
of the ecclesiasticall discipline, towarde  
those which haue offended the Church,  
and which desireth to be vnited agayne  
into y<sup>e</sup> flocke: but as to god to oppose or  
set against his wrath, any other thinge  
then the only satisfactiō of Iesus christ,  
we say and affirme boldly, that it is the  
most wicked & execrable blasphemye y<sup>e</sup>  
can be, For considering their penances  
as they cal them, for the most parte bee  
byle Idolatries and superstitious infa-  
mies, partlie of their owne nature, as  
pilgrimages, masses, prayers numbred &  
couēted, & none vnderstand the, worship-  
ping of idalles, & such other abominati-  
ons

ons couered vnder the shadow of good ententes, & partly because of the abuse, of fasting, almoses, afflictions of body: all the which things and such other like tend to idolatry, when they ioine to the the opinion of deseruinge or merit, in mengling them with y<sup>e</sup> blond of Chzist.

¶ Of the extreme vnction called anealyng.

Among other things wherunto a pastor is bound, we doe count the visitation of the sicke, whom he ought to comfort and to assure them of their saluation as is requisite, and according to the contents of the woꝛde of God. Now the Apostles & other of the ancient Church, so longe as y<sup>e</sup> gift of miracles endured, haue vsed in their visitations, not onely this ceremonye of laying on of handes but also oyle, wherwyth they anoynted the sicke i not after forme of medicyne, nor yet to make an ordinary sacramente in the church. For they themselves neuer vsed it, and yet muche lesse did they blesse or worship y<sup>e</sup> oyle, or to crosse it, or to ioine it to certain vertues: & in bꝛief nothing lesse then to coniure or charme it. But  
to

i  
Mark. 6  
James. 5

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to assure the sicke person certainly by this visible signe and ceremonye. But these men on the contrary come neuer to the sicke, but as Rauins to the caraine, knowing wel that the gift of healing by miracles was not giuen to the Church but for a certaine time. Nevertheless they haue retained and kepte the signe & marke, yea as necessarye to saluation for soules abolishing y<sup>e</sup> benefite of Iesus Christ, after they haue utterly disguised it, with a thousande manner of appeshe playes at the least. For the Apostles vsed not y<sup>e</sup> oyle but in those which they healed miraculously. Therefore these ought to be ashamed, not onely to vse as they falsly aledge as the apostles did, but vse it in those which be out of all hope of life: by reason wherof they call extreme unction or the last anoynting.

### ¶ Of orders.

Concerning their orders, as they call the: Nay what disorder, was there euer so great in the whole world, for they be not yet accorded how many there be for one nameth seven, the other nyne, and some thirtene. But to speake as it is  
we



we may answer truely that there is no one order in the altogether. And as concerning offices, we shal shew hereafter that they haue not retained one of those which god did appoint in his Church.

And for their sacramentes as they call the, where is any one word or purpose of god in their trompery? Secodly concerning the ceremonies which they do vse in their orders, can they shewe anye one of them ordained of God: By what tytle then should they be sacramentes? wherof let vs aduisedlie consider. It appeareth that in the Church of God the persons lawfully called and elected, for to serue aswel to y word, as y gouernement of y ecclesiasticall affaires were as consecrated & dedicated to god, by the ceremony of laying on of handes, with the prayers of the whole Church. But these people not content with this simplicitie, what haue they donne? They haue quite put away the custome of the ancient church & brought in this which foloweth, yea with a strange language.

¶ Of the clerical tonsure.

First, there must be a clerical tonsure  
where

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Where as they clyppe three or fower litle heares in his crowne, and he must haue a litle blow on the eare & then put his head in a surplise as they cal it, and behold a priest redy made, hable to haue a benefice, paying honestly for it & to be exempt from the secular magistrate in time of need, except being of age he were married to a widow, or were twice married. Behold the foundation of the Popes clergy as conforable and agreeing to the word of god and the auncient Cannons, as the deuills be to the Angels.

Itē if one loke on the ceremonies of 4. orders which they call minozes they gyue the keyes of the temple into the hands of those which they cal Ostiarij. A booke to handel, to those they cal lectors: to their Exorcistes certain formes and maners of coniurations, and to theyr Acolites they geue tapers and crewets to touche. Notwithstandinge those whiche receyue these fayer sacramentes, haue neyther temples to shutte, nor Bibles to reade, nor deuils to coniure, nor byshoppes to folow: and what moze, they receyue all those offices at  
one

one time together. Who is it now that  
seyth not, that all thys is a very apyshe  
playe and mockerye to God and bys  
Church.

Also for the thre orders which they call  
Maiores, beholde what they be. Those  
which they call deacons, receiue a stole  
vpon their left arme, wyth a text of the  
Ghospell chopped in peeces. Then my  
lorde Bisshoppe (wythoute callinge or  
byshopprike; putteth his handes vppon  
him, to make vp the measure of y<sup>e</sup> an-  
cient ceremonys. And yet notwithstan-  
dyng these goodly mysteries they playe  
al in a strange & vnknowen language.  
And howe shall he be a deacon whiche  
hathe no goodes for the poore to distri-  
bute: it is not geuen him in charge by  
my Lord Bisshoppe forsoothe.

But to put wine in the chalice & bread  
on the paten. To make cleane the alter  
and dresse it fayer, to beare the crosse, to  
syng the Ghospell and the Pistell to  
the people in a strange tounge & to do  
other apyshe toyes in their high masse.  
Behold howe corrispondente the dea-  
cons in the Church of god, were with  
these of the papistry.

The



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The subdeacons receyue of the Bys-  
shop the Chalice and the Paten. And of  
the archdeacons, y crewet with water,  
(foz as they saye) their office is to beare  
the crewet & the towel to geue the priest  
to walsh, to set the implementes foz the  
masse vpon the aultar, to receiue the of-  
frings, wherof the poze gette nothinge.  
Behold another maske.

Finally they? Priestes be ordayned  
manifestly foz to abolishe and bringe to  
none effecte, the onely oblation whyche  
Jesus Christe hathe made in his owne  
person. They be greased with oyle, to  
bring agayne the leuiticall high pzeest-  
hode, abolished by Jesus christ. Moreo-  
uer they receiue a breathing of my lord  
bishop as though he had the holy ghoste  
closed in his stomak, beside this they do  
geue him a chalice w a patē & the bread,  
not to eate, noz to fede other, but to sing  
(as they call it) which is a word as me  
thinketh that shuld be sufficient to con-  
demne the vse of they? lowe masses, as  
they call them. Here ye may behold foz  
their misordered orders.

a  
Their lowe  
masses be al  
said whiche  
is agāst this  
order to  
sing masse.

## ¶ Of Mariage.

Foz

For mariage it hath bene said before  
 in what reuerence we haue it according  
 as it is printed in oure seruite bookes,  
 plainly to be sene. But these men be for  
 the most part, as great contemptners of  
 mariage as they are great louers of all  
 kind of lechery and whozedome (as hea-  
 uen and earth can witnes) putting ma-  
 riage when they list, in the place and  
 number of the sacramentes, by a verie  
 apish and ignoraunt maner. As it hath  
 bene declared to them, I thincke a thou-  
 sand times. Yet notwithstanding will  
 they permit the spirytualtie as they cal  
 them, to vse this sacrament? No truely,  
 least that Christendome should be lost,  
 So much seemeth this sacrament to the  
 to be polluted and fylthye. And in deede  
 I confesse that whozdom of all kindes  
 appertayneth and agreeth better with  
 theym: I leaue out the meanes by the  
 which they pollute the holy state of ma-  
 trimonie, as much as in them is, theyr  
 foolish benedictions, their false opinion  
 touchinge the seconde maryages, the  
 bondage and seruitude layed vppon the  
 conscience touching affinity both spiry-  
 tuall and tempoꝛall. I pray them of one  
 thing

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thing, if they wold not be angry with y  
I shal say, that they wold accord & shew  
me their opinion y marriage is a sacra-  
mēt with one sentēce registred in their  
decrees, (whom it maketh authoꝝ one  
of their Popes named Siricius) to weete  
whether that which saint Paule sayd,  
those which be in the fleshe cānot please  
god, be vnderstand of marriage oꝝ not.

## ¶ Of Baptisme.

Concerning baptisme certaine it is  
that the lord hauing respecte to his elec-  
ted, hath not permitted that this sacra-  
ment shuld be abolished in the papistry.  
Foz they baptise in the name of the fa-  
ther, the sonne, and the holy ghost. The  
effect of baptisme, dependeth not in any  
wise of him which ministreth it: but yet  
notwithstanding in holwe many sortes  
haue they polluted it, foz to bringe it to  
nothinge and vtterly to abolish it, if it  
had bene possible.

Fyrst, al is sayde and done in an vn-  
knownen language, & although they had  
spoke in the bulgar tounge, what decla-  
ration is there of the right vse of holy  
baptisme,



baptisme, in this forme & maner which they vse in the papaultie.

Secondly how many signes & ceremonies, haue they ioyned to it, without y word of god, wherin they stay and trust more the on the simple & holy ordinace of Iesus Christ, and the apostles: And it serueth them to no purpose to alledge antiquity. For time cannot, nor may not spoyl god of the honoz which pertaineth to him only, as we haue sayd in the.22. article of the.4.poynt. Moreover they know well, that the ceremonies of baptism, were neuer holden by the fathers for to be of the substance of the Sacrament. Therfore when as superstition springeth, it is necessarie to abolish and suppress it. For certainly it is not possible, but the foolish deuotio of men will be domegeable to the church when they cannot be contented with the ordinance of God.

Thirdly the grace of God is not tyed or bound to the sacrament, as if the promise were not sufficiente, and stronge enough of it selfe but the Sacrament is only added and put to the promise, for a greater confirmation, namely when

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there is neyther contempte nor negly-  
gence, and wee be out of all doubt that  
the children of the faithful are sanctified  
from theyr mothers wombe. But these  
haue so tyed our saluation to the exteri-  
or baptisme, that they haue willed wo-  
men to baptise children in case of neces-  
sitie as they call it, against the expresse  
Canon. 100 decree of the third counsell of Carthage.

Item in baptisme we be so regenerated  
by the vertue of that whiche is there fi-  
gured to vs, that originall sinne, that is  
to say our corrupt nature, is not impu-  
ted to vs to dampnation, and yet notw-  
standinge, ceaseth not to be in vs. Al-  
thoughe daylye it is quenched, and sup-  
pressed by the vertue of Iesus Christe  
dwelling in vs. Neuertheles these doe  
not vnderstand of what importance ori-  
ginall sinne is. But doe teache that it  
is utterly quenched, by the dypinge or  
sprinkling outwardly of water, and that  
it putteth awaye that sinne wherein we  
be all so culpable that it draweth oure  
lives to ruine and confusion. And so at-  
tributing that to the water whiche ap-  
pertaineth to y<sup>e</sup> only blud of Iesus chryst  
represented by the same.

OF

## ¶ Of the Supper.

Concerning the holy supper of y<sup>e</sup> lord what desolation is there in all the papistry? It is requisite that there be signes for to represent y<sup>e</sup> thing signified, otherwise it can be no sacramēt, as we haue amplie and largely declared. But these abolishe the signes, saying that there is neither bzeade nor wine, but onely the whitenes & sauour of bzead and wine, wherin they vtterly abolish the proportion, which is betwene the signes & the thing represented by them.

The coniunction of the thyng signified with the sygnes, dependeth on the onely ordinaunce and promise of God, withoute beyng eyther locall or in any wise naturall. But so onely as God offereth to vs verely that which he promiseth to vs by his word, and representeth to our sence by vjsible signes (that is to say) the verye bodye and bloude of Iesus Christs, to euerlasting lyfe. But these on the contrarye, will haue by the vertewe of sower or fine wordes the bzead to be chaunged into the body, and the Wyne into the bloude of Iesus



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Christe, whiche is a verie Juglinge or  
sozcery. For in so saying they destroy  
by consequente the humanitie of Jesus  
Christe. If they alledge further moze  
that God is almightye, the aunswere  
is soone made. For there is no question  
to knowe whether God can, (for wee  
doubte not but he can doe all) but whe-  
ther he will or not. Nowe that he wil-  
not, it appeareth by this, that he hath  
**Act. 1. 2. 3** not declared it by his woꝛde. But on  
the contrarie, it is sayde that Jesus  
Christe hath taken his body from vs  
into heauen, and shall not remooue  
from thence untill he come to iudge the  
quicke and the dead. Although concer-  
ning his diuine nature and vertue he is  
ouer all. Moreover when Jesus Christ  
did take a very body he did sufficiently  
declare that he would not be inuisible,  
nor infinite concerninge his diuine na-  
ture, as he sayd to his Apostles. Finally  
if they alledge that the body of Jesus  
Christ is now glorified, the aunswere is  
peremptory, that when the lorde insti-  
tuted this sacrament, his body was not  
as then glorified. And neuertheles his  
woꝛdes were then as true and veritas-  
ble,

ble, as they be now at this day : wherefore their saying is to no purpose, for the glorification, maketh but one body, to become one infinite thing, for it appertaineth but to one god to be infinite.

The ordinance of God ought to be plainly declared, and expounded in the ministration of the sacramentes, according to his word, otherwise no faith can be there. But these have wrapp'd the ordinance & word of the supper, among a number of things, utterly contrary to it, for to turne away the people, from that which they ought chiefly to consider.

Also they say nothinge but in an unknown language to the most part: and finally much lesse expound thei any thing but on the contrary, they enforce themselves to speake at that time basest and softest, so that then it seemeth they blow rather then speake. And then they haue don their great consecration, by reason whereof they esteeme themselves more worthy then the Virgin Mary, for (say they) the virgin Mary did but beare Jesus Christ, but we make him.

The supper is the Sacrament of the communion of the faithfull, aswel with

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1. Cor. 11. d

Jesus Christ, as one with another: but these against y<sup>e</sup> expresse word of god, against the nature, & the ende for whiche this sacrament was instituted, againste all the custome of the auncient church, haue chaunged it into their base masses and particular masses, from whence shortly after, were hatched and spronge bp this greate and horrible multitude of massing p<sup>r</sup>iestes.

We oughte to come to the supper there to receyue in our own persons by faith, the bodye and bloude of our onely sauour. But these giue in their masses neither bread nor wine, but eate bp all themselves (for all the paryshe as they say). But put y<sup>e</sup> case that their sacramēt were a true sacrament, where find they that the sacramentes doe p<sup>r</sup>ofite them which receyue them not, or whether one may receiue it by a p<sup>r</sup>ocour: But what saye they to Calixte one of they<sup>r</sup> Popes, which wold that all they should be excomunicated, whiche be founde at masse not communicatinge the sacrament, with the p<sup>r</sup>iest.

Also we ought to come to the supper of y<sup>e</sup> lord to thend to receiue Jesus christ  
to

cap. peiacta  
consecrati-  
one. dis. 2. d  
consecrat  
in decrett.  
Note this  
well.



to everlasting lyfe, by the vertue of the oblatiō, which he ones made of himself. these on the contrarye, what saye they that they doe at their masse? They offer Iesus Chzist to god his father, for the quicke and for the dead. Now if this be true, where is the onely oblation of Iesus Chzist, where is also his his priesthode & by consequent, where is the onely hope of our saluation? God hath instituted two sacramentes, y is to saye, bread & wine. These of their owne auctoritie (besyde y in their hye and lowe masses there is no communion, no whē they kepe their Easter, as they call it) haue taken away the vsage of wine, frō all those which they call lay people, and they cannot denye but it is against the expresse ordinaunce of god, and against the custome of al y auncient Christian Church. But what saye they of their Pope Gelasius, which excommunicateth expressely all those which be content to take the bread, and abstaineth from taking the sacrament of the bloud.

Note.

De consecra. dist. 2.

cap. compedimus.

The sacramente of the bodye, and the Sacramente of the bloude, were ordayned seuerallye, and namely the bread

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Breade ought to bee broken to be distributed. But these in the sacrifice of their masse, (where as I haue saide before there is no communication and consequently no sacrament of y<sup>e</sup> supper, but an horrible p<sup>ro</sup>phanation of the sacrament) make. 3. morsells of that whiche they seke no more in heauen by faith. But they say they hold it in their handes, and so eate their soppes and wines: what say they then of Iuly, one of their Popes which did exp<sup>re</sup>ssly, forbid them to wet the bread in the wine.

De consecra.  
dist. 2. chap.  
crimen.

The sacrament of the supper ought to serue vs as a ladder, for to ascende vp to heauen by faith, and there to embrace him, which is represented in the supper by signes and visible ceremonies. By reason wherof they also yet singe Sursum corda, that is to saye, not to staye themselves vpon visible signes on the earth but to lifte vp their hartes and mindes on hye, for to eschewe all Idolatry, but these after they haue songe it doe proue themselves liars, doing cleane contrary, willing the people to stay and gaze vpon that which they hold in their hands: and doe worshyp it as verie god, surely  
a thing

a thing so detestable, that it is maruell  
that the earthe doth not open and swa-  
lowe them bp.

The sacraments be ordained, to be  
ministred & bles as hath bene sayde, ac-  
cording to the word of god. And therfore  
without this vse and ministration, they  
be no sacramentes, as S. Augustine de-  
clareth plainly speaking of the bread of  
the supper saying, such things be hono-  
rable, & religious thinges, but not mar-  
uelous, or miraculous thinges, but these  
contrariwise, close it in their boxes, wor-  
ship it as very god, and yet the women  
wil eate it: they make it reste some cer-  
taine dayes in the yere, & make him to  
walk some other daies. Which was in-  
stituted by pope Urbane the.4. about y  
yere. 1264. for the Christian church did  
neuer know what that ment which they  
call in some places the feast of god, or  
Corpus Christi, but sence. 297. yeres  
which declareth sufficiētly, which for me  
and order of the Church is newe, either  
theirs, or this which we now hold. Cer-  
tainly it is meruaile that they doe not  
reserve and cause to walke, or to leade  
about the wine, as well as the breade,

Third booke  
of the trinitie.  
tie. 10. c.



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for y one is as pꛑecious as the other, It  
were out of order to saye they feare the  
wine wil eger oꝝ ware palled. Foꝝ they  
holde that it is no moꝛe wine, but the  
pure bloud of the loꝛd, the which beinge  
gloꝛified, is no moꝛe subiecte to coꝛrup-  
tion. But holwe muche wanteth it after  
their doctrine, that S. Iherome is not  
an heretike, the which spake honoꝛably  
of Exuperius bishop of Tholouse, foꝝ y  
he kept the bloud in a cuppe of glasse, &  
the body in a basket of osiers, withoute  
any pompe: What shal be come of all y  
auncient church, which gaue the bread,  
not into the mouth, but into the handes  
of the faithfull: What shall become of  
y time of S. Ciprian, where there were  
women which withoute repꝛehension,  
did keepe the residue in their coffers:  
Although there were in it wee confesse  
superstition pꝛocæding of Ignorance:  
but yet this was farre from Idolatrye,  
the which we see at this daye mayntai-  
ned, with al kind of crueltie, as though  
wee did not beleue in God to saye thys  
(whych is trew) that we must seke Je-  
sus Christ in heauen by faith, and not  
with coꝛpoꝛall eyes in this woꝛd.

S. Ciprian  
sermon. 5  
de pꝛælatibꝫ.

The

The effect of the sacrament, concerning the coniunction of the signe with the thing signified, dependeth vpon the only ordinaunce of god lawfully obserued & ministred. And these cōtrariwise tye and binde their consecration, to the intention of him which doth consecrate so that no man can be assured whether he be an Idolater, or no in woꝝshipping of that which they wold haue to be woꝝshipped: For if the intente for to consecrate, be not in the priest, they say themselves there is but bread. Now to woꝝship bread is very Idolatry. But who can be assured of the intent of the priest considering that me know for the most part, what people they be?

The vertue and effecte of the sacrament, concerning the receyvinge of the thinge signified, that is to say the bodie and bloude of the loꝝde, consisteth in the fayth of him which receyue the sacrament, because it is the only meanes to receiue Iesus christ: but these contrariwise, will haue Iesus Christe to be alwaies receiued aswell of the faithfull, as of the vnfaithfull, which is as much as to lodge, god and the deuill, life and  
death

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death together.

Finally how agreeth the garmentes and the apparell of these game players, with the supper of the Lord, which is so much more excellent & celestially as the signe is homely and simple: For we be no more commaunded to worship god by figures and shadowes, but in spirite and veritie: & if it were nedefull as yet to haue such apparel or figures can they finde any better then those which God himself appointed to his people by Moyses. But if God hath abolished those things, yea namely forbidden them, as thinges shadowing and darkening the bright sunne, now that the cleare day appeareth, what other spirite, but the spirit of the prince of darknes, hath moued those which hath forged to vs, and do daily inuent and forge, new figures of their owne pleasure, and after their owne desire and appetite: As Aulters, Papkins, Idoles, Towels, Corporas Chalice, & couers, Crewets, Amises, Robes, Girdells, Cappes, Stooles, manipulls, Crosses, Messalls, Tapers, Torches, Copes, Tunikels, Vares, Sensors, Shippes, Baners, Appothing



things on foote and hands, demaundes  
and aunsweres neither knowing what  
they demaund, noz what they aunswere.  
And in brieft such a working and iug-  
ling, y they theselues be constrained to  
laughe at them, and turne to Jestinge  
and pastime even at their owne folye.  
Notwithstanding they say we be sacra-  
mentaries, which hold vs to y very sim-  
ple ordinaunces of Iesus Christ, in all  
feare and reuerence. And these beare  
which mocke god, and the world, which  
liue to diminishe and bring to nothing,  
the sacrifice of Iesus Christ, and which  
sell Iesus Christ daily as muche as in  
them lyeth for as much or more money  
then Judas did: these I saye be the pre-  
lates of Christendome.

12. In the papistry there is no ecclesia-  
sticall gouernement.

**I**t appeareth by this abovesayde  
that there is neither worde of God  
purely declared, noz prayers duely  
made, neither sacraments rightly admi-  
nistried in the papistry. But al is noto-  
riously reuerfed and changed, which be  
neverles the very substantiall and true  
markes

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markes of the christian Church as hath bene said. It foloweth that the papistes or otherwise the romishe church, be in no wise the holy catholike Church, that is to saye vniuersall, the which we doe beleue forasmuche, as God hath euer preserved and kept his Church, as was answered to Elias, in the tyme of the reuolting of the.x.tribes of Israell.

But because they aledge to vs the succession of the Apostle, as if that were a sure argument, it must be sene of what force this reason is, at the leaste in the gouernement which they cal y ecclesiasticall Hierarchy. First I say they presuppose a foundation vtterly false, that is to wæte, the Church to be ioyned or tyed to a certaine nation, sea, or place, consideringe that all the scripture, and the experience of that we see with oure eyes, be all together contrary.

Secondly these which enter not by the doore of the house, be not called pastors, neither successours of the true pastors, although they occupy the same places, but rather Robbers and theues: And it is not ordained that false pastors or prophetes should be obeyed as successours of

of Prophetes. But wee must take hede  
and separate our selues frō euery one,  
y teacheth any other doctrine then this  
of god. Also S. Paule said, that he is ac-  
cursed, and to be cut of from the church,  
which should bring any other Gospell  
(that is to say any doctrine of saluatiō)  
then his. He excepteth not the angels:  
but he passeth further, and prophesieth y  
those which should do thus, should sit in  
the temple of god, that is to saye, should  
holde the place of pastoures and elders.  
And saint Iohn declareth sufficiētly in  
his Apocalipse, that it shuld be namely  
within Rome, as the aunciente w:iters  
haue vnderstand it.

And for to shew in felwe words, there  
is not one amonge them from the grea-  
test to the leaste, whiche after this reck-  
ninge is not a robber and a theefe, if the  
word of Iesus Christ may take place, I  
say not one excepted, as al their prouisi-  
ons, Presentations, Collations, signa-  
tures, bulles, Mandates, Preuentions,  
dates, Consents, Permutations, Con-  
cordates, Resignations, Pensions, An-  
nates, Vacantes, Proses, Fulmines.  
takings of possessions, dispensations,  
which



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(which be the windowes where thorow they enter in , ) be directly againste all right and reason, against the holy scripture, against al the auncient counselles and decrees, against all the wrytings of the auncient Greekes & Latins : briefly, they be things of themselves most vile, infamous and execrable, in the Church of god: That neuer since the world was a worlde was there any such abomination, no2 so open marchaundice, of that which of it selfe, is more precious then heauen and earthe , that is to wete the poore soules of y christians bought with the precious bloud of Jesus Christ the sonne of god. And let al kings and princes of christendom vnderstand, that they shall render accounts to the great king of heauen and earth, for that they suffer theuery & robbery to haue place in theyr lands & contries, by those which hath no title or colour of right either diuine or humaine. Thirdly if they be the successors of the Apostles, then must the Apostles, be their predecessours. But y case is cleane contrarie , for in their ecclesiasticall regiment there be two sortes of estates of the whiche one of the was utterly

terly unknowē, not only to the apostles  
but also to al y christian church, y which  
may not, neither ought to be maintai-  
ned noꝝ supported in any case. The o-  
ther cōcerning their names, be not now  
in the church, but notwithstanding they  
be so disguised in effecte, as the light is  
no moꝝe contrary to the darknes, then  
these be contrary to those whose names  
they beare? Then I cōclud y ther is not  
in all their case but an horrible confu-  
sion, declaringe sufficiently of what fa-  
ther they be childꝝen. In the first place  
I will speake of the pope soꝝasmuch as  
he calleth himself head of the Church,  
with the Cardinals, the Suffraganes,  
Officialles, Proctoures, Vicars, Chap-  
laynes, Prouostes, Priors, with all  
theyꝝ sequele.

I put in the second place y archbishops  
bishops, curats, chanons, priests, deccōs  
subdeacōs, clerks, & such other officers.

And concerning the order of S. Peter  
and S. Paule, S. Iherome witnesseth  
sufficiently (as appeareth also by theyꝝ  
epistles) Foꝝ in the beginning ther was  
no difference betweene priest & bishop.  
But if thei wil regard y which hath hap-

pened

pened

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pened since: the bishop of Rome hath he  
not his limites & bonds assigned as the  
other metropolitans had in the first cou  
sell of Nycene confyrmmed by the subse  
quens: When S. Irene and S. Ciprian  
wrot to y<sup>e</sup> bishop of Rome, yea in repro  
uing him sharply, did they call him by  
any other name then brother & felowe?  
Gregory the firste, did he not deteste the  
name and office of head bishop, or vni  
uersall patriarke, declaring in more the  
xii. sondry texts, that it is the very title  
of Antichrist: Who hath conuocated the  
ancient vniuersal Synods: who hath as  
signed the place and the time: who hath  
enioyned namely the bishops of Rome  
aswell as all other to be there, but the  
emperour: If they beleue not vs, nor y<sup>e</sup>  
actes of the counsellers, let them beleue  
the requests, intercessions, & excuses co  
ntained in y<sup>e</sup> epistles of Leo the first a man  
among the rest full of ambition, which  
neuertheles did not once thinke of that  
which his successors hath vsurped. Gre  
gory the first which they hold as saynt,  
did he cal the Emperour any otherwise  
then his souerain lord<sup>a</sup>. Namely did he  
not witnes that it is by the commaun  
dement

<sup>a</sup>  
Epist. 5. of  
the firste  
booke.



dement of the Emperour, that he was  
 Bishoppes much lesse then did the pope  
 make the Emperours. In the time of  
 Constantine, in the cause of a byshoppe  
 of Carthage named Cecilian, was not  
 the Bysshoppe of Rome with other Bis-  
 shoppes delegates to iudges appoynted  
 by the Emperour. And after ward be-  
 cause there was an appeale from his  
 Judgement, the Bysshoppe of Arle was  
 he not sent as Delegate by the Empe-  
 rour, for to know the cause of y<sup>e</sup> appeale.  
 When Leo y<sup>e</sup> first wold extol his pre-  
 eminence, by his ambassadours in the  
 counsell of Calcedon, although y<sup>e</sup> which  
 he pretended was a small thinge, in re-  
 spect of that which is done since, was it  
 not put backe and demed quickly by the  
 counsell: was it not expressely bozbidde  
 in the counsell Mileuitane (b where as  
 saint Augustine was) that from Affrica  
 they should not appeale ouer y<sup>e</sup> sea: And  
 whe. 3. popes one after another to wete  
 Zozinius, Boniface, and Celestine, alled-  
 ged in the sirte Counsell of Carthage, a  
 false canon of the counsell of Nicene, for  
 to blurp iurisdiction ouer Affrica c, was  
 not this falshoode discovered and con-

Augustine  
 expoundeth  
 at large a-  
 gainst the  
 Donatistes.

a  
 like the sixt  
 lesson of the  
 counsell of  
 Chalcedon.

b  
 Canon. 22  
 of the coun-  
 sell mileue-  
 tine moroz  
 them. 1100

c  
 The epist.  
 is in the  
 ende of the  
 counsell of  
 Affrica.

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dempned by expres letters. In y<sup>e</sup> which  
it is also declared to Celestine, that he  
hath not to do to sende neither legates  
no<sup>r</sup> other of his part into Affrica, so<sup>r</sup> as  
much as it was not so ordayned in the  
Churche, no<sup>r</sup> in no wise to be receined.  
Nowe these testimonies beinge moste  
true and certaine, by what title both he  
cal himself successo<sup>r</sup> of saint Peter, and  
head of the Churche, vnder the shadow  
of ordinaunces which they aledge noto-  
riously false, and attributed vniustly to  
those whō they list. As hath heretofore  
bene said, and partly also made by them  
selues after their owne appetite against  
God and all the aunciente decrees, of  
whom they wolde seme to be the defen-  
ders, o<sup>r</sup> shal it be so<sup>r</sup> that about y<sup>e</sup> yērs  
607. Boniface the fourth, dyd bye first  
of this horrible monster Phocas, (mur-  
derer of Maurice the Emperoure bys  
maister) the tytle of vniuersall head o<sup>r</sup>  
Bishoppe, which Gregory his predeces-  
sor so earnestly did refuse, saying that  
it was the verye manifest title of An-  
tichriste. O<sup>r</sup> shal it bee because that  
Zacharye, and Steuen the seconde, (fo<sup>r</sup>  
the reward of their cruelties, and infam-  
ous

mons treasons, receyued the seignourye This was  
 of Italy, whiche they afterwarde did done aboute  
 call the patrimony of Saincte Peter: the yeare  
 This shal suffice them for this time, for 752.  
 if it bee needefull to enter into further  
 matter there is sufficient wherewith to  
 banket them of another sort.

Concerninge Cardinals, it were  
 nedefull that they shoulde first of all de-  
 clare from whence they bee come, the  
 whiche were very hard for them to doe.  
 Certainly (if we will beleue the good-  
 ly iugling of that Synode, whiche they  
 haue attributed to Siluester pope) their  
 natiuitye dyd beginne at Constantine.  
 But there is yet worse, that in so longe  
 a tyme, and in so many counsels, and  
 so many bookes of the auncient docters,  
 there is made no moze mencion of my  
 lord Cardinals titles thē if they had ne-  
 uer bene hatched. Wherefore if there  
 were any then, it must appeare y their  
 office and charge was very small. And  
 in dede it is evidently sene by y which  
 they aledge of Siluester, that they were  
 none other but deacons, y is to say dis-  
 tributers of the goods of y poore, every  
 one in his quarter of y towne of Rome,



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7. quarters  
of Rome  
called car-  
dines.

at y<sup>e</sup> time being deuided in.7. quarters  
which they called cardines. It is the no  
maruell though they be not named by  
such things as concerne y<sup>e</sup> affaires of y<sup>e</sup>  
true doctrine o<sup>r</sup> the gouernement ther  
of wherein they are not seene, neyther  
do they vnderstand what it meaneth.

But afterward when their Bishoppe  
was exalted, the priestes of Rome wold  
also be a losse: and by this meanes the  
name of Cardinall was giuen to them:  
and their auctoritie encreased and grew  
vp, for it was more then reason that  
they should haue part of the bootie. And  
for to hide o<sup>r</sup> dissemble their originall,  
they haue agreed to be called Cardinals  
as if they were those bp<sup>o</sup> whom the ca  
tholike Church were stayed, as a gate  
hanger bp<sup>o</sup> his post. For Cardo signi  
fieth a gate o<sup>r</sup> doore poste. But they are  
not determined to leaue their title, so  
longe as they adde to them, as Sainte  
Crosse, Sainte Sabine and other. The  
which declare yet plaine there originall  
& first office. Yet that notwithstanding,  
by a long space, it was thought a strange  
thing that a Cardinall of Rome should  
holde a Bishopplike, for he coulde not  
haue

haue it at Rome, where he must do his office of elder, or of deacon, and so feede his flocke. And for to be a Bishoppe and not to preache, was a thinge no lesse straunge, then to see a Shephard, dwell in a Citie, and be called shephard, and to receyue the wages without keepinge or feeding any sheepe. Farre was it from theyr custome, to be absent from their charge and office, or to haue a Vicar binder them: and yet lesse to kepe the in the courtes of kings and Princes, & to be charged w<sup>th</sup> abbies and bishoprikes. But after the horrible confussion was come, then their charges and offices wer conuerted into dignities, and my Lorde the Pope desyred no better, then by these traffikes and meanes to entertaine himself with kings and princes euen by the meanes of his Cardinales, who of good right he calleth his creatures. And neuertheles, of such great force is y<sup>e</sup> truthe that in the yeaere .1538. the principall amonge the, yea namely the same which at this tyme or of late was Pope and called Paule the fourthe, declared freely to Pope paule the thyrde, that to be a Bishoppe and Cardinall, were thinges vtterly

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utterly not to be suffered. The booke is  
imprynted and open to be seene. What  
lacketh it then, that they be not Judged  
by their owne mouthes: I leave out to  
speake of their bouggeryes, Auarices,  
simonies, treasons, poisonings, & other  
cardinall vertues vsed of many among  
them. With the sighte and knowledge  
whereof all the worldes stinketh of. To  
speake of their estate (were they y<sup>e</sup> most  
honest men in the world) yet I say they  
haue no approbation nor iust title ney-  
ther in the scripture, or in counsell, nei-  
ther deerce or ancient doctour: although  
they set themselves aboue the metro-  
politanes and Bishoppes. But truely  
I agree wyth them in one thinge, that  
is to saye, that their vniuersall heade  
(which Saincte Gregoꝝ calleth Anti-  
christ) cannot better be chosen then of  
suche an honest compayne. But of one  
thinge I muche maruell, that so many  
great me of so noble and auncient hou-  
ses, yea enen Princes haue thoroꝝ this  
cursed sonne of perdition becne so bee  
witched, deceyued & poysoned, to make  
them ministers of hys cruelties, y<sup>e</sup> they  
haue no moze regard to the dignitie of  
their



their auncestors, noꝛ the building & restoring of the poꝛe Christian Church, & the authoritie of kinges ruinated and ouerthrowen by the false perswasions of this wicked beast. But to be so contaminated with such filthines to maintaine that which they see and knowe in their owne consciences to be euill.

Behold here howe the Pope and his Cardinalls be the successours of the Apostles and disciples of Iesus Chꝛiste. Concerninge their suffraganes, officials, pꝛoctors in the courtes of the church, Notaris apostolical, Promoters, Auditors, Bulliffs, Copists, Courriers, Vicars, Chapelains, Pꝛouosts, and oꝛther such innumerable vermine, what can I say otherwise? Foꝛ one shal finde asone the deuill amonge the Angels as one word oꝛ mencion of them in the holy scripture, oꝛ in the auncient counsels decrees, doctours, Greekes, oꝛ Latynes foꝛ to appꝛoue them? I saue moꝛe that it is as possible to accorde these estates with the true forme of the Christian Church, as to accorde lighte and darknes, truth and lyes.

I come now to the other, which haue  
moꝛe

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more apparence, for as muche as they haue their foundation in the scripture, yet notwithstanding because they be nothing lesse, then that which they be called, to what purpose doth these names serue which they beare, but the more to contemne them of falshood and deceipt.

We haue herebefore declared and shewed that there is in all two degrees of ecclesiasticall offices, aswel for y<sup>e</sup> ministration of the word of god, as of publike prayers and sacramentes, to witte the offices of pastors & doctours. Such was the maner and y<sup>e</sup> custome in al the primitive Church. And forasmuch as the pastors are deuided into many degrees, (to wit) archbischoppes, or metropolitans, Bischoppes and Curates, this was not onely in respect to y<sup>e</sup> office of the word, but in consideration of the ordzing of y<sup>e</sup> affaires, which concerneth the ecclesiastical iurisdiction of y<sup>e</sup> which we shall speake in his place. Wherefore there is in consideration of the office to minister the doctrine of the ghospel, no difference before god, betwene y<sup>e</sup> archbishop, the Bishop, and the Curate so that eche of them bee pastour of their owne

own flockes. And for this cause be they  
 all named with the common name of  
 Bishoppes. So hath Iesus Christ and  
 his apostles both exercised and spoken,  
 and all their true successours. As if Marke. 16  
 they consider all the auncient counsels<sup>Ihon. 15.</sup>  
 and decrees, concerning the electiō and<sup>Actes. 28.</sup>  
 the life, as well domesticall as publike,  
 of those whō we speak of, they shal find  
 there and perceyue thinges yet more  
 straight. Now then is it possible that y  
 stobboync impudence of these horned  
 beastes shuld come so farre, to be called  
 successours of the Apostles, and daunte  
 themselves of names, which appertay-  
 neth least to them of any mē vnder hea-  
 ven. For who set the in this estate, by  
 what doze be they entred in, where is y  
 election & examinatio of al their life, ac-  
 cording to al right orders both diuine &  
 humaine? Is there one amonge a hun-  
 dred of them, that is mete or disposed to  
 thinke onely of his charge or office, or  
 which knoweth certainly what office &  
 charge he hath, or which only enquireth  
 after his flocke? And if there be founde  
 one amonge a hundred, howe doth he oc-  
 cupy himselfe: but rather to doe any o-  
 ther



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ther thing the that which pertaineth to  
his office: And if of a thousand bishops  
or curats in y papistry there be founde  
one whiche teacheth his people, what  
doctrine is it, but suche as is directly a-  
gainst y truth, as we haue declared. And  
what sacraments can he minister, what  
orders may he kepe, where there is not  
but all pollution & falsifying of the true  
sacramentes, & all abominable confusio  
as here befoze hath bene declared: The  
provincial counsells, how be they kept?  
Howe many archebishops be there?  
How many Bishops be there meete  
to discerne & giue counsel: Concerning  
synodes of enery dioces, howe be they  
practised, wherfoze be the curates called  
but to pay their tribute and procurati-  
ons, what assemble, what doctrine or  
what order is there: But I wil demaund  
of them accoordinge to their owne ordi-  
nances whether one that is excommu-  
nicated ought not to be reiected and not  
to be taken as a member of the church:  
How much lesse then ought he to be a  
pastor: Secondly I demaunde of them,  
if he be not sufficiently excommunica-  
ted, which is notoriously such a one as  
are

are those which Iesus Christ and hys  
 Apostles commaunde to eschewe and  
 flye as infected or full of pestilence, and  
 which be expzessely entered, and main-  
 tained in the church, against all the con-  
 stitutions and ordinaunces of Coun-  
 sellis, decrees and aunciente doctours  
 confozmable to the scriptures. Nowe  
 for to knowe if they be suche, I sende  
 them, beside the scriptures, which wee  
 haue alreadye often times alledged b  
 to the epistles. 3. and. 4. and fourth boke 1. cor. 9.  
 of S. Ciprian, and to the .3. treatise of 1. tim. 6.  
 the same intituled, the simplicitie of  
 Prelates. Item to the epistle .85. of  
 Leo the fyrste. Item to the canon. 4.  
 and. 6. of the counsell of Nycene. Item  
 to the canon. 23. and .25. of the counsell  
 of Antioche. Item to the Canon. 14.  
 and. 15. of the counsell of Sardicque. Itē  
 distinct. 23. chap. cleri. plebisque: and. 8  
 q. 1. f. Sicus vir. Paragr. escopium vere. &  
 9. q. 3. t. Archiepiscopus nihil. There and  
 other where in an infinite number of  
 textes they shall fynde by what tytle  
 they be called Archbishoppes. Bishops,  
 and curates, how available the tytle of  
 they? Hierarchie is.

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13. The abuse which is committed in the second part of ecclesiasticall offices which be deacons.

**C**oncerning those which oughte to waite and watch vpon the doctrine and prayers, let vs come first to the dispensation of the goods of the poore, for the which it was declared, that the deacons were principally established. Also in the papistry, what examination what election, or what order is there in the making of deacons and subdeacons what charge also is given the. For sothe to be able to iuggell in their mommery to be assistant at the renouncing of the sacrifice and intercessiō of Iesus Christ as hath beene declared befoze in the.3. and.4. article, to syng a gobbet of the Hystoꝝy of the Gospell, or of an Epistle in an vnknowē language and without exposition, to handell the chalice, to hold the crewets, to receiue y offring, wher of the poore shall haue nothing, to giue the pare to saye Ita missa est, in a hye masse: but in what Church: for sothe where they may, and for how long: Vntill they themselves may bee priestes  
even



euē the first day. And because y<sup>e</sup> longe  
time befoze he bee a priest, y<sup>e</sup> is to wete  
befoze he haue the office of doctrine, or  
of ecclesiasticall iurisdiction, accordyng  
to the old Canons he must be for a time  
exercised & p<sup>ro</sup>ued in these base offices.  
Therfoze it was nedefull for these ma-  
ster apes, to worke some inuention for  
to say they kepe y<sup>e</sup> ancient decrees. Now  
I pray you these thinges considered, by  
what title dare these wicked wretches  
be called deacons, againste y<sup>e</sup> testimony  
of the scripture, against all the auncient  
decrees & doctours? For the which they  
spake of the office of deacons, in the mi-  
nistratiō of the sacrament of the supper  
howe can it agree with that which is di-  
rectly against it? And especially of arch-  
deacons, by what title are they called by  
that name, considering they haue not fo-  
lowed one iotte of their office. And for  
the administration of the goods of the  
Church, where is the distribution of so  
wer parts, ordained by y<sup>e</sup> auncient coun-  
sels, as it hath bene amply declared, in  
the thirtie Article of the fifte point?  
From whence commeth y<sup>e</sup> euery benefi-  
ce as they call it, hath his reuennue a  
part?

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part: But y<sup>e</sup> the Lordes coote which the souldiours would not teare, is by them parted into infinite pieces: Where is the fourth parte committed to the Byshop and how is it distributed: I report me to their whores & baudes, to dogges to halwes, popengayes & birdes to hories and cookes. Where be the clergye y<sup>e</sup> oughte to be nozished with his fourth porcion: But rather in what Church haue they anye learned clerkes or scholars: I report me to y<sup>e</sup> cathedrall Churches & collegialls as they do call them, where the bootye and spoile is parted. Where is the .4. parte for the pooze: I report me to those which keepe the accountes of hospitals, how much they be holpen by the part of those which haue the goods of the Churches: Where is the fourth part for y<sup>e</sup> reparation, not of their superfluous palaces vnmeeete for Christen men, and yet lesse for the entertaynment of such horrible idolatries: But to maintaine the buildings necessarye for the congregations, I reports me to those that see it. Behold in some, the goodlye order of this ecclesiasticall Hierarchie in these pointes.

14. Of the abuse which is committed in the order of priestthoode, and in the gouernement of their spirituall iurisdiction.

**I**f it be needefull to speake of the abuse which is comitted in the thirde parte of ecclesiasticall offices of the which hath bene spokē in the fift point in the Articles. 32. 33. 34. & other folow- ing, by what ende may wee beginne to enter into so great a confusion.

First by what authozitie haue they changed ( for the most parte ) the nature of the spiritual iurisdiction of y<sup>e</sup> Church into a meare tempoꝛalitie, appertai- ning only to the ciuil magistrate, by all right both diuine and humaine?

Secondly although the pꝛiestes oꝛ elders, be specially oꝛdained to do their office by gods woꝛd, from whence com- meth it, that it is so out of vse in all the papistry. For I doubt not of y<sup>e</sup> I speake & also it is manifest thowout y<sup>e</sup> scrip- ture, and by all the auncient counselles and doctours that those which be called pꝛiests at this day, be no moꝛe like that they beare the name of, then blacke is like



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like white. For after their maner what is it to be a priest, it is to haue auctoritie to sacrifice & offer vp Iesus Christe for the quick and for the dead: that is to say in one word, to turne the rotes upward as much as in them is of all the grounde of our saluation, as in other places hath bene sayd. And from thence it is sprong that of gouernours they haue made hireling sacrificers for wages. And so there is become two sortes of priestes, y<sup>e</sup> is to weete the beneficed, and the pooze hierlings, which liue vnder the other, and be more busied in offrings as well in theyr daily bochery for money as Iudas was, as also affirming their office to saue & damne for mony, yea of those which be so occupied to dampne themselves, that they are forced to haue vicars vnder the to dampne others. And to aduance this occupation, they must yet haue goodly bulles & dispensations, to distribute to all that cometh, paying honestly for it: to the ende that those whiche lyue to eat vyppye deuour and dampne at the world, as much as in them lieth, also may deuour and dampne one an other by pr<sup>o</sup>uilegge. For truely it is easie to see in  
this

this confusion which is apparante to all the world and to those which be of y<sup>e</sup> best of the, if their belly do not overcome their consciences, that the devill findeth himselfe as it were combered and overladen to receiue so many at ones, and wold inuent some maner of way y<sup>e</sup> eche may come in his rank & order, drawing & tolling after him his cōpany: a thing certainly most miserable and pitifull amongest the christian people. For withstanding who hath this iurisdiction, which deuoureth the quick and the dead vnder the name of the Church: I will not enter here into the great botomles courte of Rome, but I leaue it to be scanned, to S. Barnard in his booke, de consideratione, to pope Eugene: although y<sup>e</sup> which they then did was nothing, in respect of this which is now. But I wil speake of the ordinary. First my lord bishop maister official, maister bicar, their promoters, procurers, and such like haue take the place of my maisters the sacrificers. On the other side the Canons as well in they<sup>r</sup> Chapiter, as in they<sup>r</sup> dignities Capitularies, likewise haue taken their part: Nowe for the first that is the

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officials and their sequele, who hath set them in this degree. Truly the same spirite that doth conducte theym, as the experience declareth. For as I have said in other places, it was not possible to haue brought them into the Church of god, until they had drine him out, which is the onely maister Christ. And there is neither holy scripture, neyther counsell nor decree, or ancient doctour, which euer did know such monsters. Concerning chapitres, there is som more apperance. For the name onely of canons & prebends, declareth y<sup>e</sup> they haue succeeded in the clergy of those that were nourished of the fourth part of y<sup>e</sup> goods of the church amonge whom were chosen willingly those whiche were employed to charge an office: and to those whiche had with the Bishop the spirituall gouernement wherof hath bene spoken in the. 32. article of the fyft poynt. But notwithstanding what is the office of canons: truly nothing lesse then to gouerne a church: For namely the Bishoppes would neuer suffer them, and in dede they coulde not. And if we shal com to speake of the liues of those gentelmen, I wold know  
if



If there be any man that hath his naturall witte, that can tell what difference there is betwene the most part of canons & the hogs. This question auoided, they shal haue a respect what order they kepe in their Hierarchy.

It hath bene spoken of the person of those lordes y<sup>e</sup> gouernours of the church who hauinge so good a foundation it is easie to perceiue what may be their gouernement.

Fy<sup>rst</sup> if they woulde, or did vnderstande how to do it, were it lawefull for them or other Archbishop or Bysshop to refo<sup>r</sup>me the doctrine? No, for that appertaineth to the Theologiens and deuines. And as for them I confesse they be no such. And certainly there may be perceiued in the same onely the Iuste Iudgement of god, against those whiche haue contempned so excellent an office, as to declare the secretes of god to men. Yet the Archebyschoppes and Byschoppes which onely will haue they<sup>r</sup> voyce deliberative in the counsells, notwithstanding must come behinde both in sight & knowledge, of those which haue not remoued out of the poddell of one popishe  
 ¶ iiii  
 scowle,

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To the Sor-  
bonists doc-  
tours of Pa-  
ris & inqui-  
sitours of  
Spayne.

sciole, and ought of right themselves to be ordered by the bishoppes, accordyng to al good order. For where was it ever sene that the doctoz (put the case yf suche were doctozs, whiche neither haue doctrine, neither flocke to teache) shuld goe before the pastoz. And yet notwithstanding some of these gentlemē taketh no lesse vpon them ouer their native kingdomes. Yea the pope himselfe, attributing to them the knowledge of doctrine in such wise that it is not lawfull for to gaine say them, vnder pain to be indged and punished for an heretike.

Concerninge maners, who is he that will medell with it amonge them? For there is nothinge in the world that they feare more, and principally in yf which concerneth the seruice of god. For they can doe no otherwise without perjury, then to maintaine and augment all the tirannie of the Romishe court.

Concerning elections, how is it amonge them bitterly abolished, & changed into thys horrible and abominable marchandise of simony, wherof hath ben spokē herebefore, & especially in yf elections of Canons & monkes, as they be accustomed

accustomed to elect. Who shall call this a lawfull election, where as is not but an open mosse execrable polluting of that whiche is required in the true elections, according to the word of god and all the auncient decrees.

Concerning confirmations of officers elected, what other thing is it the a very apish play, frō the hyst degree which is y metropolitaine, vnto the last, which is to be receiued into the clergy.

As for ecclesiasticall causes, and namely in corrections, where is y ecclesiasticall senate? Where is the lawfull iudgement to teache y ignoraunt, to call sinners with mekenes lowly to repentāce. Where is the word of God? Where is the auncient counsels and Canons, for to banquishe and conuince heretykes? Which bee those that haue the charge and office to excommunicate.

Where be the persons excommunicated? What bee the causes of excommunication? How be they ordered? What absolutions haue they. What satisfactions to the Church? Hereby ye maye painely see, what theyr succession and Hierarchie is, of which they bothe so much



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match, & consequently what is the whole  
gouernement of their church.

### ¶ Of Monkes.

If the name of monkes (that is to say  
solitary) be not sufficient to declare that  
those which at this dat be named mōks,  
be nothing lesse then that which they be  
called, there be other reasons sufficient  
for to conuince them. For the ancient  
monasteries were as colleges, into the  
which mē resorted for two causes. First  
the better to be at quiet, to study y<sup>e</sup> scrip-  
tures. The second to exercise patience,  
and austeritie of life. Notwithstan-  
ding it was not to be strained and bound  
to one place duringe life without excep-  
tion. But contrarywise to be the more  
meete to serue the churches, when they  
should be called and elected thereto as it  
appeareth by Gregory Naziancene Ba-  
file and Chrysostome, and namely in  
saint Augustine. To be Idle or not to  
worke with the handes was intollera-  
ble: for on the contrary they liued only  
by the labour of their owne handes, yea  
and they did geue the reste of they<sup>r</sup> la-  
bour

Dore to the poore, so that a monke not  
 traunpling for his living was esteemed  
 as a theefe <sup>b</sup>, according to the rule of S.  
 Paule and to put saluation partly or al  
 together in their abstinences, howe ex-  
 treme or hard so euer they were, thei ne-  
 uer thought it. For they knew very wel  
 what it was that saint Paule had writ-  
 ten of that poynt <sup>d</sup>. Moreouer Saynte  
 Augustine, testifieth <sup>e</sup> & saith, let none  
 be oppressed aboue his power lest there  
 be superstition in y<sup>e</sup> abstinence of meates:  
 for the weake refusinge foolishly the vse  
 of wine, were admonished brotherly,  
 that by theyr superstition they made  
 theselues rather more weake, the holy.  
 It appeareth moreouer by that whiche  
 S. Ciprian <sup>f</sup> sayd that it were better for  
 the virgins, which were dedicated by  
 promise to god (that is to weete to the  
 seruice of the poore, and not to be Idell  
 in couents) if they would not or could  
 not continu, that they should mary ra-  
 ther then fall into the fyre and burne by  
 their delites, as also S. Paule hath or-  
 deyned <sup>g</sup>. If this be heresye, S. Ciprian  
 must be an heretike. Neuertheles ye  
 may see y<sup>e</sup> maner of the ancient mona-

tries

<sup>b</sup>  
 History tri-  
 pertita. 1.  
 booke. c. 8.

<sup>c</sup>  
 1. Thif. 3.  
 Augustine  
 demoribus  
 eccle. catho-  
 ca. 3. & de o-  
 pera mona-  
 chorum.

<sup>d</sup>  
 1. Tim. 4.

<sup>e</sup>  
 Augustine  
 demoribus  
 eccle.  
 catho. ca. 3.

<sup>f</sup>  
 first booke  
 11. epistle.

<sup>g</sup>  
 1. Tim. 4.

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Series: wherevnto what shall we finde  
like or agreing in these stinking corners  
or dennes ful of al supersticio, spishnes  
blasphemies, enuies, treasons, drunken-  
nes, ambiciōs, sodomies, poisonings, &  
al other stinking, filthines so stinking y  
they themselves cānot endure it, which  
appeared long since and spronge vp by  
litle & litle. For S. Chrysostome had no  
greater enemies thē such false monkes  
& friars running by the streets from  
town to town, & namelly of these which  
be called mendicātes. Is it not maruel,  
that the cardinals, and namelly amonge  
others he that was Pope of late named  
Paule the.4. is not set aside & all their  
taile sent againe to the deuil frō whence  
they came? For behold their owne pro-  
per wordes, in the booke which they did  
offer to pope Paule the.3. in the yeare,  
1538. intituled Consilium delectorum  
cardinalium, mendicantium ordines col-  
lendos censemus omnes, that is to saye,  
we are of y opinion that all the orders  
of mendicants, or begging friers ought  
to bee abolished. Althoughe a certaine  
frier of late daies hath imprinted a booke  
of the counsels, and hath put in conuen-  
tuales



tuales ordines, y is to say the orders cō-  
uentuells. It maye be thought to saue  
his owne order. But what nede is it to  
enter into these puddels? Truly they  
must nedes be vtterly blind, which seke  
not only Christianity, but also y persec-  
tion of Christianity in such an hell.

But for this time, to thende we may  
declare what title they haue to meddell  
with preachinge, or with any maner of  
ecclesiasticall charge or office, I will  
desire them of fower thinges.

The first is if euer they haue bene  
counted, but amonge those which they  
call the laity euer since the Church was  
reformed let them declare.

The second let them denie and they can  
duringe the time namely of Gregory y  
first y to be of y clergy, & a monke, were  
things intollerable<sup>h</sup> except he renoun-  
ced y monkery. But duringe suche time  
all ecclesiasticall affaires of theirs were  
interdited i.

<sup>h</sup>  
Gregory. 3  
boke. 11. c.  
pistell.

<sup>i</sup>  
Canon. 4. of  
the. 15 lesson  
of the yniuer  
sall counsell  
of Chalce-  
don.

The third, they deny that they be sub-  
iectes to the bishop within their dioces,  
by the generall counsell of Chalcedon,  
one of the which, they themselues com-  
pare to the fower Euangelists. And if  
they

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they alledge their pꝛineledge of exemption, let them shew that the holy ghoste doth euer denie oꝛ gaine say himselfe, oꝛ that the Pope can abolishe the decrees of a general counsell ratified and appꝛoued so many times, and so autentike.

The fourth, let them declare if there be any idle monke, that is to say which doth not his good wil to get his living, which is not an Apostata & periured, by the contents & rules of his owne order.

These poyntes answered it wilbe time to consider what order they ought to kepe in their goodly Hierarchy.

15. The papistes be manifestly culpable of rebellion against the magistrate.

**T**he impudencie of those which burden vs to the rebells against kinges pꝛinces, oꝛ other magistrates is to much and to extreme. Foꝛ concerning our doctrine, it is cleane contrary, as we haue declared in the first poynt. And foꝛ experience, we make iudges (with our pꝛinces and Lordes) all the whole worlde, yea euen our cruell persecutours. But if there be Anabaptistes and libertines, which do solue abꝛode the contrarie, to defame the verity of the gospel, be wea

In the faulte? It is we onely that at this  
 day do strue and inueigh against them.  
 more ffirmely and liuely then all the  
 rest of the world. But what neede is it  
 in this case to attribute it to the anabap-  
 tistes? For there be no people in all the  
 worlde, lesse subiectes to kinges and  
 princes, then those whiche burden vs  
 falsly and against the truthe: For who  
 is he that abaseth and bringeth downe  
 kinges and emperours vnder his fete?  
 And namely is there euer so vilayne a  
 monke, or wicked a priest in the world  
 that is not exempt from the iurisdiction  
 of the secular magistrat, as thei cal him?  
 Let those here aunswere vs, in steepe of  
 accusinge vs: for to consider what wee  
 say & maintaine, forasmuche as Iesus  
 Christ himself hath practised (although  
 he were exempt being the sonne of god)  
 & the apostle expressly commaunded that  
 & euery person shalbe subiect to y<sup>e</sup> supe-  
 rior powers, with a thzetting y<sup>e</sup> he whi-  
 che resisteth them resisteth god. Also S.  
 Peter hath ordained & declared largely  
 as forseing y<sup>e</sup> which those shuld do, which  
 falsly wold be called his successors. Fro  
 whence think ye doth com their exemp-  
 tions

Math. 17

b

Rom. 13

c

1.Pet. 2



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<sup>d</sup>  
Iude. 8

<sup>e</sup>  
Chriſo. on  
the begin-  
ning of the  
13. c. of the  
epiſtoll. of S.  
Paule to the  
Romaines.

<sup>f</sup>  
S. Bernard in  
the booke de  
conſiderati-  
one written  
to pope Eu-  
gene.

tiōs which they cal eccleſiaſtical, & theſe  
their tempoꝛall iuriſdictiōs which have  
deſtroied the church: Thoſe which now  
a dayes maintayne and thinke that in  
ſuch things conſiſteth the pꝛeeminence  
of the church, be they not the ſame of  
whom ſ. Iude <sup>d</sup> hath ſpoke which folow  
the fleſh walking after their own filthy  
luſtes, contemning powers and ſeigno-  
rye: which alſo be ſo bold, and ſuch plea-  
ſers of themſelues, not hauinge any  
feare oꝛ ſhame to contemne and diſpiſe  
rulers and powers. If they will not be-  
leue vs, noꝛ experience, at the leaſt let  
them heare what is wꝛitten. S. Chriſo.  
expounding theſe words of S. Paule: let  
euery perſon be ſubiecte to the hier po-  
wers: this ſayth he is oꝛdayned to the  
Eccleſiaſticalles and Clergie, and to  
Monkes, and not onely to the ſeculars  
oꝛ laitie, although thou were Apoſtle,  
Euangelifte, oꝛ Prophete, oꝛ any other  
whatſoeuer he be. Foꝛ thy obedience &  
ſubiectiō doth not aulter thy ſeruiſe to  
wards god. Beholde alſo what ſaynte  
Bernard <sup>f</sup> hath wꝛitē: by what title ſaith  
he is it (ſpeaking of the tēpoꝛall ſword)  
that the pope ſelleth theſe things: It is  
not

not according to the right vse apostolical. For S. Peter coulde not giue that which hee himselſe had not, but he hath left to his ſucceſſors y<sup>e</sup> which hee had to mete y<sup>e</sup> care of y<sup>e</sup> churches. Item ſaith he your powers are not ouer poſſeſſions, but ouer the ſinnes, for as muche as ye haue receiued the keyes of y<sup>e</sup> kingdome of heauen, not for to be great lordes, but to haue the correction of vices. Which dignitie ſemeth greateſt to you: To forgiue ſinnes or to diſtribute poſſeſſions. There is no compariſon. Theſe earthelye ſuperiorities haue their Iudges, which be kings of the earth: & wherfore vſurpe you the office, dignities & limites of other mē. Learne ſaith he to haue a ſpade to delue, & dreſſe the Vineyard of the Lord, and not to beare a ſcepter. And yet more, it is a cleare thing ſaith he, y<sup>e</sup> al lordſhip is forbidden to y<sup>e</sup> Apoſtles. Goe then thou which vſurpeſt the title of an Apoſtle in rulinge lordlike. Goe where as the auctoritie and power is ſet in y<sup>e</sup> Apoſtolike ſcate. Behold the proper wordes of Saint Chriſoſtome, and Saynte Barnard, which haue not the blaſphemies of Boniface the eyght

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and other such mōsters. And if this sufficeth not, lette them adde to it the Epy-  
stles of saint Gregory to the emperour  
Maurice, and the aunswere of Pelagius  
pope, to Childebert. 25. ques. 1. Chapter  
Satagendum, and likewise the answers  
of Leo the fourth. 2. q. 1. Chapter nos si  
incompetenter. By this shal appeare  
moze cleare then the day, from whence  
theyr tyranny doth come whiche at this  
day hath brought vnder them, the king-  
domes of the earthe. It serueth them  
to no purpose to alledge the donations  
and gyftes of kinges: beside that which  
they haue forged, and make men beleue  
what they list. It is certaine that kinges  
may not nor ought not to chaunge the  
order, whiche is established of God, the  
which hath deuided and separated these  
two iurisdiccions. And also they can-  
not alledge prescription. For ther  
is no prescription againste  
god. Besides that in them  
there is nothing to  
be had but most  
euil consciēce  
and infidelitie.



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# THE CONCLV<sup>a</sup>

sion of that is afore-  
sayde.

**T**hese things considered, I hope by grace of god, that all men of sound iudgements, may easily knowe by the conference aswel of y<sup>e</sup> doctrine, as of the exterior gouernement, on which side the veritye of god doth stand, and what slaunders they bzing bp on vs, againste all reason. Wherefore we require in the name of god, those which by ignorance, hether to haue persecuted the innocents to haue moze regard to themselues, and to the iudgment of god, which is to com. If thei be kings, princes, or other noble & worshipful mē, that they wil so much the moze be diligent to heare the verity which onely may make them long time & happily to raigne: & also to take hede of those which vnder a false semblace of religiō doth abase & bzing vnder y<sup>e</sup> scepters, & crownes of kings, to their hoods hats, miters, & crosses: yea so far as to make thē serue to their insatiablc concouises and extreme cruelty. If they be

P. ii.

iudges

The.vij.poynt.

Judges & magistrates, let them consider for the honoꝛ of god, that when they shal come to render a connte of their iudgements it shalbe a pooze defence oꝛ excuse for them against the wꝛath of god, to aledge that they haue bene but y<sup>e</sup> ministers of the lawes and statutes which themselves did not make. This is the excuse of such as do set other a woꝛke to shed innocent blood. If they be priuate persons, let the vnderstande that where there is no vnderstanding oꝛ godly knowledge, to render a reasoꝛ of his facte, there can be no zeale of god but a very wilful rigour, for the whiche they shal giue accounts. And at the least, let the take the laisour to conferre y<sup>e</sup> lyues of those, vpon whom they haue ben so cruell (without vnderstanding) and what was there cause, with those other which haue prouoked them to bee polluted with innocent blood: and by y<sup>e</sup> means they shal iudge the tree according to the fruite.

Concerning those which by a wilfull malice haue conspired against the truth and extende all their power to animate and sturre vpon kinges & princes against vs, but the onely Loꝛde hath kepte his  
**Church**

Church against their rage and fury he-  
therto and wil do to the worlds ende.

Notwithstanding let them enterpise  
and do al y they may, and do the worst  
to vs they can. Which is to cut vs of &  
destroy vs utterly: for that is the best we  
hope to haue at their handes. But if it  
please y lord they shall winne no other  
thinge, but in dispite of them our poore  
paper in the ende shall quenche theyr  
fyre, our pennies shall breake their  
swords in their hands, our paciens shal  
banquish their crueltie, and they shall  
se with their eyes, that truth shall haue  
the victoꝝy and their wicked kingdome  
ouerthrowen. For it must nedes be, wil  
they nylle they, that this word pronou-  
ced by y sonne of God be fulfilled, eue-  
ry plant which my heauely father hath  
not planted, shalbe plucked vp: suche is  
the sayth for the which wee suffer,

in the which we now liue

in, and hope to dye, to

lyue for euer.

(. . .)

FINIS.



# Another brief confession of faith accordinge to the same herebefore, and of the same authour.

i **F**o:asmuch as god is perfectly right wise and iust, and all men be wholly and altogether sinners, then one of these two thinges muste needs be, that either god must renounce his righteousness and Justice whiche cannot be, or all men without exception be bitterly lost & condemned, excepte they satisfye fully and perfectly the diuine iustice.

ii **B**ut he satisfieth perfectly the diuine Justice, which paieth all that he oweth to God. Wherefoze we must first seke what it is that man oweth to God, and then whether he bee abled to paye him, thirdly if we cannot finde in our selues wherewith wee maye bozowe to paye, that we perishe not by the iust Iudgement of god.

iii **W**herfoze to the ende we may know what it is that man oweth to God, we must consider the forme and maner of the obligation wherein we be bound in  
our

our creation, and what is w<sup>r</sup>iten in the two tables of the law, and then we shal finde y<sup>e</sup> we be bounde to loue god aboue al things and with al our hart, and our neighbo<sup>r</sup> as our selues. So is it apparent what we owe: without doubt perfect loue to god and to our neighbours.

But how can this be don if first we be not naturally apt & enclined to do this: iiij  
 For experie<sup>n</sup>ce teacheth y<sup>e</sup> our nature is cleane contrary to this. For all men of themselves o<sup>r</sup> of their owne will be enclined rather to hate God & their neighbo<sup>r</sup>, contrary to loue. Now if our owne nature draweth vs to hate, how can we pay the loue which wee do owe?

Of this we may gather thre conclusions, that is to say, that all men of they<sup>r</sup> own nature be haters of god being corrupted.

Then it foloweth that they canot onely pay that they do owe, but also they bind themselves daily more and more, and endebt the themselves by new sinnes to the iust iudgement of god, from whence it foloweth necessarily, that eyther all men without exception muste bee condemned, o<sup>r</sup> els finde som one that will

P.iiij.

pay

## A nother brieft.

paye their dettes.

vi Nowe where shall we finde suche a pledge or surety that is meete and able to do it? Certainly in no place among y<sup>e</sup> things that be created. For if wee search among the angels, the aunswere is readye, the angels be not bound for the sin of man. For the righteousness of god can not demaund of the angels, that which man oweth. And also here is stirred vp the wrath of god which must be borne: & it is certaine that y<sup>e</sup> angels themselves be not able to beare so great a burden.

vij But if Angels be insufficient & unable to bear so great a burde, what creature can be found that is able to doe it? Wherefore we must necessarily haue refuge to some one that is mightier, then al creatures, & also y<sup>e</sup> must be very man. For if he be not mightier then any creature, that is to say very god, he can not beare the burden of the wrath and ire of god, but shuld himselfe be ouerwhelmed vnder it, the much lesse could he satisfy for others. And if he be not a man, how shoud he deliuer man by his satisfaction? It is necessary then that a mediator be found which is god and man, and



and such one is Iesus christ, as the chri-  
stian religion teacheth vs.

Now let vs see whether Iesus Christ <sup>viii</sup>  
be such one that wee may finde in him  
al that is requisite to our saluatiō. First  
Iesus Christ is very god, from whence  
it foloweth that he can be a sauiour.

And also he is very man, from whence <sup>ix</sup>  
it foloweth that he is of nature meete  
to suffer that whiche the Iustice of god  
requireth to be reuenged for the sinne of  
man. For if he only were god he could  
suffer nothinge, and if he were onely  
man, he shuld sinke vnder the burden of  
gods wꝛath. Because he is god and man  
therfore he was able to die, and banquish  
death in dyinge.

Moreover, soasmuch as he is man most  
pure & most holy conceiued by the holy  
ghost, this puritie being perfect pleaseth  
god. Wherefore we haue in Iesus christ  
a man agreable and pleasing vnto god.  
Now out of this puritie springeth. 2. ri-  
uers, as out of one fountaine or spring,  
that is to say a perfect righteousness, and  
a whole and perfect abstayning frō sin.  
For Iesus christ very mā hath fulfilled  
al the wil of god, soasmuch as he neuer  
sinned

## A nother briebe

sinued in any maner wise. Therfore he is most iust and righteous befoze god, as wel because of this natural purite, as of the frutes springing out of the same purite and cleanes.

**xi** Therfore wee may with good right conclude that we do finde only in Iesus Christ perfect remedy against al y evils that doth o2 might feare our conscience, o2 let vs from comming to the gloze of God, o2 might cause vs iustly to be condemned to eternall death.

**xii** But yet ueuertheles wee must ioyne a condition to this, that is to say, if wee do take o2 ioine to vs these remedies in Iesus Christ. For as it profiteth not a sicke person to haue a good medecine except he vse it, no2 a hungry man to be at a tables ende garnished with plentie of good meates except he eats of them: likewise be the remedies of Iesus christ against the wyath of god and eternall death set befoze vs in baine, except wee vse them. Now we cannot vse them except first we knowe by what maner, and after what sorte it may be done. Therfore firste wee must se how Iesus Christe is and maye be applyed to  
our

our profite & aduantage. The to declare xiiij  
how Iesus christ may be applied to our  
saluation & eternal life, we wil vse this  
pzeface. As it is not in our power to  
finde a medecine of saluation, so can we  
not find y maner how to vse this mede-  
decine. For as in the sicknes of the body  
when the sick person is past all hope of  
health & vtterly dispaired, the it is needa-  
ful for the phisition not onely to finde &  
prepare y medecine, but also to dispose  
the sick person so as he wil and may vse  
this medecine, & that he may vnderstand  
how to vse it, so the sicknes of the soule,  
which is most pzeious aboue al things  
& in the which mankind is not only iga-  
norant, but also enemies of their owne  
saluation, then wee must vnderstand by  
the phisition of the soule, firste what is  
the medecine, & then after what maner,  
it must be vled, yea & in such wise that  
the same phisition do pzeare and make  
vs apte and meete that wee both will &  
can vse those remedies which he pze-  
areth & apoynteth to vs. God then is he xiiij  
whiche in the beginninge of the worlde  
spake by his angels to y first man that  
is to say to Adam & others vntill Moyses  
les



## A nother brieft.

ses, declaring to them the only remedy of saluation as before is declared, that is to sweete Iesus Christ, in whom onely we finde al that is nedeful and requisite to saluation. And after the reiecting all other nations and peple made apoyntment with the posteritie of Abraham, & multiplied the exceedingly, and expounded to them his will most abundantly, as it is comprised in the .x. commaundementes of god, and also ioyned thereto certaine sacrifices and ceremonies, the which did not only deuide the peple of god from all other Nations, but also were certaine testimonies of Christes coming, and of al thinges that he should suffer, for to deliuer vs from the wrath of god: so that they might certainly trust and beleue in him which they hoped should come. Moreover because god knewe that the deuill would moue and sturre vp false Prophetes which would spreade forth their lies as the true commaundementes of God, he willed Moyses and the Prophetes to write all that god reaucaled to them, to the ende that the false Prophetes should not so easily deceiue the people.

But

But in the ende when the time was xv  
 come which he had eternally appointed  
 according to his eternall & infinite wis-  
 dom, he sent down and presented from  
 heauen his promise, that is to say his e-  
 ternall sonne, the which toke vpon him  
 a very humaine body, by the vertue of  
 the holy ghoste of the substance of the  
 virgin Mary of the seede of Abraham &  
 of Dauid, with the which body god con-  
 ioyned a most pure and most holy soule,  
 created by the same force of the holy  
 ghost. He was made the very mediator  
 (as is sayd befoze) & hath truly fulfilled  
 & accomplished al that was necessary to  
 be fulfilled for to recōcile mā vnto god.  
 But in the ende when all these thinges xvi  
 were fulfilled, Iesus chzist ascended vp  
 into heauen, & willed this doctrine not  
 only to be preched by mouth of the apo-  
 stles & euangelistes, but also that they  
 hands shuld write it in such wise, as the  
 churche shuld haue to the end of y world  
 one certaine doctrine vpon the which she  
 might stay & rest vppon, and also by it  
 might separate most clearly y lies of y  
 false prophets & antichzists fro the only  
 veritie of god, whiche is comprehended  
 wholly

## Another brieft

Wholy and perfectly in the booke of the olde and newe testaments, so that it is not lawfull to change any thing, eyther adde to it or take from it.

Moreover this doctrine had ben written in vaine, if it were not preached and declared faithfully. And man cannot endure nor sustain the face of god or of angels. And god having pity on the sede of man, in this poynte, hath ordained and constituted pastoures & teachers in his church by whom he willed that this doctrine should be faithfully declared & applied to the necessities of the church, publickly & particularly, the man should not aledge any ignorance of the will of god. Therefore to the end I may comprehend all these things in few words, we learne by the mouth of the faithful ministers of god, which declare his word to the church, all the we have heretofore declared to be necessary to vnderstand our misery & our saluation. And sozasmuch as when the word of god is preached vnto man, it is as if they spake vnto insensible stones, therefore we must know the as god worketh to the external seces by his word pronounced by his ministers eue so he worketh inwardly by



by his infinite power y<sup>e</sup> is to say by his holy spirite, whose office consisteth in these effectes here folowing.

Fyrst y<sup>e</sup> as this part of scripture (which is called y<sup>e</sup> law) testifieth to our eares, y<sup>e</sup> we be moſte miserable ſinners deſeruing eternal death, euē ſo the holi ghoſt createth the ſame & firſt it in our conſciences (which otherwiſe were dul and inſenſible) & maketh that we be touched with the true and perfect feelinge of our ſinnes, which is the firſt ſtep or degre to ſaluatiō, as in the ſicknes of the body it is nedeful aboue all things for the recovering of health, to know y<sup>e</sup> we be ſicke, and how greuous our ſicknes is & what manner of ſicknes it is.

The ſecond effect or work of the holy ghoſt is vtterly cōtrary to this afozeſaid, for it afflicteth vs, becauſe it declareth to vs our dampnatiō by the law, and howe the helles be open to deuour vs. But this again doth comforte vs, when the certain & only remedy of ſaluatiō is applied to our conſciēce, which is declared vnto vs by y<sup>e</sup> other parte of the ſcripture which is called goſpell, that is to ſay the happy and bleſſed meſſage of ſaluation  
freely

## Another briefe

freely in Iesus christ, as we haue declared here before in order at large.

Now this remedy is applyed by a double effect and working of y<sup>e</sup> holy ghost. For first y<sup>e</sup> holy gost disposeth our intelligence to the vnderstanding of the doctrine of the Gospell, whiche otherwise seemeth to the worlde verie folyshnes and so incontynently after it maketh our spirit beleue that this doctrine of saluation freely in Iesus Christ is not onely true (for the devils know also that this doctrine is most true and yet for all that be not saued) but also that it appertaineth to vs: and this is it that is called faith, the which is so highly commended in the scripture: which is to be vnderstand whē any man doth perswade himselfe certainly, that saluation and eternall lyfe doth properly and perticularly appertain to himselfe, because Iesus Christ is declared to vs in his word vnder this condition, that we doe taste of him & apply him to our selues by faith. It foloweth then, that faith is the onely instrument, by the whiche as by ones hand saluation may be felte and taken in Iesus Christ. And therefore **Saincte**  
**Paul**

Paule sayd, that we be iustified by faith only: and also do liue by it onely: not that faith is our righteousness and life, but because that by onely faith wee embrace Iesus christ, and be certaine that he is our righteousness & life. For when any man beleueth that he is appointed and ordained to saluation and eternall life in Iesus Christe incontinent he is made partaker of all the benefites of Iesus Christe to eternall life: for Iesus Christe is offered to vs vpon this condition.

The third effect and work of the holy ghost is fixed & set in our hartes on this maner, that as he doth vnite and knit vs into Iesus Christ as is sayd before, and that Iesus Christ cannot be idle within vs, it is necessary y<sup>e</sup> the same holy ghost which engendreth faith in vs (as is sayd) doe sanctifie our hartes that is to say do consecrate vs to god. Now this sanctification hath two partes, that is to say the abolishing of this corrupt nature & quality which before caused the law of god to displease vs: & the creatio<sup>n</sup> of the newe nature or quality maketh vs to begin to wil & to do cherefully & curragiously those things



## A nother brieft

things which we know doth please god. Now this abolishinge is fyrst begon in the vnderstanding, by the which y darknes is lightened in such wise that we begin to know and approue that which we did thinke before was folishnes. Then after in the will which is consecrated to god in such wise y it hateth sin, not for the pain, but for the loue of god, & loueth rightousnes not because of reward, but because that rightousnesse of it self pleaseth god, so y if there were not yet death apoynted & prepared for sinners, or eternal life apoynted and prepared to those which study to do rightousnes: yet had he rather for y loue of god to follow rightousnes that is to say, serue god holily and to loue his neighboz as his lawe commandeth, & to endure and suffer al manner of pain for his names sake: then to serue the deuil and his couetousnes.

Wherefore to the end that I may gather all summarily together how onely in Iesus Christ wee finde all that is necessary to saluation, likewise onely by the holy ghost wee applie Iesus Christ to our selues by faith. But because this faith in the beginnunge is very small in vs,

vs, it is necessary y it be encreased in vs daily. Therefore now wee must declare by what entertainmēt or means it is nourished for to encrease more & more in vs.

First as it is created in vs by the holy ghost thowwe the meanes of the worde of God, whiche is solwen in our hartes and for that cause is compared to seede: so likewise it is nourished and encreased by the same word, when we heare it diligently and truly preached in the church of god, and also when we reade it in our houses, & thinke vpon it diligently, and meditate in it day & night, forsaking all humaine and worldly affections which might turne vs from God and holde vs in worldlines. Therefore David saye he was happie, who: not the ryche, not Kinges, or Princes, or Merchantes, or any other Citizens of this world, but he that thinketh continually and meditath diligently in the doctrine of God.

Therefore they be called straungers in this world wandring and marching toward the celestiall country.

Secondly, we must know that god supporteth and helpeth our feeblenesse and weaknesse in such sorte, that not being

## A nother brieft

content to declare vnto vs by his word  
w<sup>h</sup> what loue he loueth vs in his son Je-  
sus Ch<sup>r</sup>ist, but woulde also ioyne to his  
word certain outward marks or signes,  
to the which also he added certayn cere-  
monies or maner of doings rep<sup>r</sup>esēting  
(by a certaine maner) to our eyes, and  
geuing into our hands, his sonne Jesus  
ch<sup>r</sup>ist w<sup>h</sup> all his goodnes & vertues, of the  
which we haue befoze spoken, to the end  
that our faith being aided & supported by  
these helps, shuld be moze and moze con-  
firmed in vs, to draw vs nerer to Jesus  
Ch<sup>r</sup>ist. Now these markes be called in  
græke misteries, y<sup>e</sup> is to say secretes, be-  
cause y<sup>e</sup> god doth signify and rep<sup>r</sup>esēt to  
vs by them things which be very secrets  
in dede, because man shuld neuer doubt  
in them, that is io say, Jesus ch<sup>r</sup>ist w<sup>h</sup> all  
his vertues & goodnes vnto eternal life.  
But in latine they be called sacraments  
because of another maner of vse of them  
of the which we shall speake hereafter.

Now ther is in the church of ch<sup>r</sup>ist, but  
only two sacraments, that is to say bap-  
tisme & the lordes supper: because y<sup>e</sup> af-  
ter the abolishing of the ceremonies of  
the law and y<sup>e</sup> the sonne of righteousness



is sprung bp, god would not again wrap  
vs in a multitude of figures & shadows,  
but only hath ordained two sacraments  
and willed y they should be composed &  
made of most simple things y is of wa-  
ter, bread & wine, & that they shuld be ce-  
lebrated with most simple ceremonies y  
is with sprinkling of water, in eating of  
bread & drinkeing of wine least that man  
which of nature is so soze geue to super-  
stition shuld abuse these things. For if  
they should se any great preparation or  
some gorgeous or exquisite ceremonies,  
they would stay and be vtterly occupied  
in these externall pomps. And in steede  
where they should by these marks asceñd  
vpward into heauen by faith, and there  
embrase the thinges which to vs are sig-  
nified by these markes and tokens, yet  
contrariwise forgettinge heauen, would  
stay altogether in these outward marks,  
and there would searche his saluation.  
Therefore those did wholly and altoge-  
ther corrupt the vse of the sacramentes,  
the whiche not contente with the simple  
and bare institutiō of Iesus Christ hatie  
burdened and charged the Church with  
infinite ceremonies, so that of a christia-  
nity

## Another brieft

nity, they haue made not only a Jewry  
but also a Paganry.

The sacraments be ordained of god for  
the same end and purpose that the word  
is liuely declared without sacrament,  
that is to say, to be means to vs to serue  
and ayd vs more and more to vnite and  
and ioine vs to Iesus Christ by fayth,  
the which cannot be without the worde.  
For the word declareth to vs, that which  
god doth represent and ratify by the, for  
as much as they be visible signes of the  
spirituall coniunction whiche wee haue  
with Iesus Christ. Now there is foure  
principall poyntes to consider in this  
matter: the first what the signes be, the  
second what is the thing signified and  
ratified by them, the thyrde what is the  
coniunction of the signes and the thing  
signified, the fourth how we may com-  
municate with the signes and the thing  
signified. The signes be as well things  
needefull to serue vs in the sacraments  
(which be water in baptisme, bread and  
wine in the supper): as be the ceremo-  
nies and maners of doings or ordinan-  
ces by the word of god in the vse of them  
as we shall say hereafter.

The

The thinge signified is Iesus Christe with all his goodnesse, by the which we be vnited together with him to haue eternall life.

The signes bee not transported or transubstantiated into the thinge signified, but be coniointed with the same, not by pronouciation of certain words, but by the ordynance of Iesus Christe authour of the Sacramentes: and not by a corporall manner or naturall, but onely so as God offreth alwayes spiri-  
tually, that which is signified by the corporall signes.

The meanes to communicate with the signes is visible and naturall, but the thinge signified, that is Iesus christ with all his goodnesse, is receiued spiri-  
tually by faith onely as is said before. When it soloweth, those y be not in the faith receiue but the bare signes, but be neuerthelesse culpable as well for that they receiue but the bare signe vnworthily, as also for that they haue no respect nor regard to the thing which was offered to the and signified, y is to say Iesus christ withall his goodnes, the which they haue reiected by their wickednesse,



## Another brieft

The signe of baptisme is water, with the which wee be wete according to the ordinaunce of God, in the name of the father, of the sonne, and of y<sup>e</sup> holy ghoſt. The water representeth to vs the blood of Ieſus Chriſt which was ſhed for the remiſſion of ſinnes (as the viſible water is ſhed vpon our bodyes) the which ſanctifieth vs ſo liue righteouſly as was ſaid beſore.

And ſo, as muche as the ſacramentes ought to procede after the word, becauſe that the thinge for the which they were ordayned to ſignifye and ſeale into our hartes cannot be receyued but by faith, and faith is giue to vs thoroꝝ the preaching of the worde. Yet neuertheleſſe concerning the younge children of the ſaythful, wee do communicate and receyue them into baptisme, although as yet they be not capable to heare the doctrine, or to make confeſſion as they ought to doe if they were come to age, yet neuertheleſſe they be comprized in y<sup>e</sup> couenaunt with they<sup>r</sup> fathers, for the which by conſequent the mark or ſigne may not nor ought not to be denied the.

The ſecond ble of baptisme is to ioine  
vs

vs together to lyue all with one accorde  
changing putting to or diminishing, the  
marke or badge we all beare

In the holy supper of the lord, celebra-  
ted according to his holi ordinance with-  
out chaging or putting or diminishing,  
the bread is a sacrament to vs, that is to  
say, a seale and marke of the very body  
of Iesus Christe whiche ascended vp to  
the right hande of god his father, after  
his death and resurrection. The wine  
likewise to vs is the sacramente of the  
very blood of him whiche shed it for vs.  
The breaking of the bread to vs, repre-  
senteth y pzeious body of Iesus christe  
to be broken with the sorowes & paines  
of death: the pouring forth of the wine,  
the shedding of his pzeious blood: the  
minister giuing vs bread and wine, re-  
presenteth Iesus Christe geuinge him-  
selfe to vs. In that wee take, eate, and  
drinke the bread and wine, testifieth to  
vs and sealeth into our hartes, the unity  
and knot of our bbdies with Iesus christe  
to possesse him more and more with all  
his goodnesse to eternall life, not with  
teeth or mouth, but with true and liuely  
faith, which lifteth vs up into heaue spu-  
ritually

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ritually to embrace him (and yet neuer thelesse most truly) which is our nourishment to euerclasting blisse, as the bread and wine corporally & visibly receiued, both entertain & nourish vs in this corporal life. For we doubt not but god wil accomplish and fulfill that which he promisseth by his woꝛde, and offreth by his Sacramentes to all beleuers:

The second vse of the holy supper is to vnite vs together as members of one body like as we do eate of one bread made of many graines of wheat, and drinke of one wine made of many grapes to be partakers with Iesus Christ.

And as wee must eate daily to entertain and preserve vs in this life, so likewise it is requisite to come to this spiritual table as often as it is possible, the which cannot be in baptism. For it is sufficient to be once entered into the Church neuer to depart. Likewise, forasmuch as it is required that euery man proue and examine himselfe (to wete,) publikely and openly to aboue and declare the death of the lord w<sup>th</sup> thanks giving in the holy communion. Also it appeareth that it appertaineth not to those  
that



that be not meete to receiue it to witte,  
litle childezen whiche neuertheles be sa-  
ued, forasmuch as they be comprised in  
the couenaunte of saluation w<sup>th</sup> their fa-  
thers: neither appertaineth it to those  
which be not instructed or do not vnder-  
stand the law of god, or haue not so much  
profited as to make profession of their  
faith: nor likewise to those which be de-  
clared extōmunicated, y<sup>e</sup> is to saye th<sup>o</sup>s  
wen out of the communition and compa-  
nie of the faithful by the lawefull iudge-  
ment of the church.

Beholde in some what is the doctrine  
of our saluation th<sup>o</sup>solue Iesus Ch<sup>r</sup>iste  
onely by the meanes of our faith. And  
whosoever receyueth this doctrine (the  
which cannot be but where it is faithfully  
preached and the sacraments truly mi-  
nistred acco<sup>r</sup>dinge to the o<sup>r</sup>der establi-  
shed by the word of god) is a member of  
the church of Iesus Ch<sup>r</sup>ist which is cal-  
led Catholike, that is to say, vniuersall,  
and out of that Church is no saluation.  
Moreouer all congregations and assem-  
bles whatsoever they be which hath not  
those markes although they call them-  
selues the Church of Iesus Ch<sup>r</sup>iste a  
thousand

## Another brieft

thouſande times, what ſoener place of  
ſucceſſion they alledge of theſe foꝛ the,  
can be no other but the ſynagoge of Sa-  
than wherein there is but dampna-  
tion. And therefore it is good  
and needefull foꝛ all men  
to ſeparate theſelues  
and departe from them accoꝛdinge as  
Saynt Peter ſayd, ſaue your  
ſelues from this peruerſe  
generatiō, ſpeaking of  
Aarons ſucceſſors,  
and of the church  
of Ieruſalem.

(::)

**FINIS.**



# This whole worke

or confession consisteth of. vij. principall pointes. The first number signifieth the article. The seconde the lease.

¶ The first point intreating of the trinitie containeth these thre articles.

**O**f the vnitie of god. folio. 1.

2. Of the trinity of persons distinct in one vnitie of substance. Codem.
3. Of y<sup>e</sup> eternal p<sup>r</sup>ouidence of god. Codē.

¶ The second point intreating of god the father containeth these fower articles.

1. Of the person of the father. Codem.
2. How the father is creatour and p<sup>r</sup>eseruator of all things. fol. 2.
3. Of the creation of angels. Codem.
4. The wo<sup>r</sup>kes of the trinitie are inseparable. Codem

¶ The third point intreating of Iesus Christ the onely sonne of god containeth these. 26 articles.

1. Of the godhead of the sonne. Codem.
2. The sonne onely mediator betwene god & his elect eternally ordained. fol. 3.
3. God is perfectly iust & merciful. eodē.
4. God is immutable. Codem.
5. The counsell of god doth not exclude the



## The Table.

the second causes. Codem.

6. Man was created to declare y<sup>e</sup> iustice and mercy of god. Codem.

7. Why it was necessarye y<sup>e</sup> the first mā shuld be created good and pure. Fol. 4.

8. It was necessary that man shuld fall from his puritie. Codem.

9. How god hath created men good. eodē.

10. How the first man made himselfe & all his posteritie culpable of y<sup>e</sup> first and seconde death. Codem.

11. The way which leadeth to the first death. Codem.

12. The first death cānot be eternal. fol. 5

13. The way which leadeth to the second death. Codem.

14. What frē will remaineth in man after sinne. Codem.

15. A brieife sum of originall sinne. fol. 6.

16. How god turneth mans sinne to his glory. Codem.

17. Jesus Christ the onelye mediator ordained and promised. fol. 7.

18. The agreement and difference of the olde and new testament. Codem.

19. Wherefore it behoued Jesus Christ to be a very naturall man in bodye and soule without sinne. Codem.

20. Where

## The Table.

20. Wherefore it was needful that Jesus Christ should be very god. Fol. 8.

21. How y<sup>e</sup> mystery of our salvation was fulfilled in Jesus Christ. Fol. 9.

22. The 2. natures were united & knitted in one person from the first instant of the conception. Eodem.

23. The virgin Marye is mother of Jesus Christ god and man. Eodem.

24. The some of the accomplishment of our salvation in Jesus Christ. Fol. 10.

25. How Jesus christ being ascended into heauen is neuertheless here on earthe with his flocke. Fol. 11.

26. There can be no other true religion then this. Eodem.

The. iiii. point intreating of the holy ghost containeth the. 15. Articles.

1. Of the person of the holy ghost. fol. 12

2. Of the effectes properly considered in the holy ghost. Eodem.

3. The holy ghost maketh vs partakers of Jesus Christe by faith onely. Fol. 13.

4. What meanes y<sup>e</sup> holy ghost w<sup>ch</sup>eth to create and maintain faith in vs. Eodem.

5. How necessary faith is. &c. Eodem.

6. What is the object of the true faith, & of what force it is. Fol. 14

7. How

## The Table.

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## The Table.

7. How this is to be vnderstand which we say (as S. paulē saith) y<sup>e</sup> we be iustified by onely faith. fol. 15.
8. To be assured of our saluatiō by faith in Iesus Christe; is nothing lesse then arrogancie or presumption. Codem.
9. Faith findeth in Iesus christ all that is necessary to saluation. fol. 16.
10. Of the remedy which faith findeth in Iesus christ onely against y<sup>e</sup> first assault of y<sup>e</sup> first temptatiō grounded vpon y<sup>e</sup> multitude of our sinnes, and what assurance there is in this case either vpon y<sup>e</sup> saints or vpon our selues. Codem.
11. The remedy which only faith findeth in Iesus christ only against y<sup>e</sup> 2. assault of y<sup>e</sup> first temptation grounded vpon this y<sup>e</sup> we be vnfurnished of the righteousness which god requireth of vs. fol. 20.
12. The third assault of y<sup>e</sup> same tēptation grounded vpon the naturall corruptiō of our originall sinne which is w<sup>i</sup>n vs. eodē.
13. The remedy against y<sup>e</sup> second temptation, wherein is demaunded whether we haue faith or not. fol. 21.
14. These do flāuder vs falsly which say that we disallow good woꝛkes. fol. 24.
15. The first difference in the matter of  
good

## The Table.

god woꝝkes is, whiche be good, and which be euill. Codem.

16. Which be the most excellent woꝝkes, and the qualities of true prayer, according to the word of God, and the auctoritie of the auncient doctors of the Church. fol. 25.

17. The secōd differēce in y matter of good woꝝkes is, to know frō whēce they procede. fol. 29.

18. The thirde difference in the matter of good woꝝkes is, to know whervnto they. &c. fol. 30.

19. To what ende good woꝝkes doe serue vs befoꝛe god and befoꝛe men. fol. 31.

20. Remedies against y last & most dangerous temptation, which is, whether we be. &c. fol. 33.

21. Of two instrumentes wherewith y holy ghoſt is serued to create faith in the hartes of his elect, to wyt, the word of god, & the sacraments. fol. 37.

22. What it is y we call the word of god, and of y two parts, y is to say, y law and y gospel. fol. 38.

23. What difference there is betwene the lawe and the Ghospell. Codem.

24. After what maner the preaching of the lawe serueth the holy ghoſt. fol. 41.

25. Of the other part of y woꝝde of god called the ghospell, of what auctoritie it is, wherfoꝛe, how and to what ende it is wꝛitten. fol. 45.

26. How y ghospell comprehendeth in substance all the bookes of the olde testament. fol. 45.



## The Table.

27. What is to be vnderstande of that we haue spoken concerninge the auctoritie of the wordes written, and why it is necessarie to be translated into all languages. Codem.
28. Howe the holy ghost is serued with the exterior preaching of the gospel, to create faith in the hearts of the elect, & to harden the reprobate. Fol. 47.
29. Another fruite of the preaching of the law after the preaching of the gospel beginneth. &c. fol. 48.
30. The seconde meane which the holy ghost vseth to make vs partakers of Iesus christ, and wherefore the lord is not onely content with the simple preaching of his worde. Fol. 49.
31. The diffinition of that whiche is called Sacramentes. Fol. 51.
32. The difference betwene the sacramentes of the olde couenaunt and those of the new. Fol. 52.
33. Whereby the false sacramentes be knowne from the true, and the abuse of them. &c. Codem.
34. Which of those things be common to the preaching of the word and to the sacraments. fol. 53.
35. What things belonge properly to the sacraments, hauing respect to the ende wherefore they were ordained of god. Fol. 54.
36. How there are but two Sacramentes in the Christian Church. Fol. 56.
37. The iiii. pointes which be to be considered in the declaration of this matter. Codem.
38. The

## The Table.

38. The first point is to vnderstand what we doe  
meane by the name of signes, in this matter of  
sacraments, and wherfore the lord did chose for  
signes, y most bulgar and comen things. fol. 57.
39. Of the errour of those which take alwaye the  
substance from the signes in the sacramēt. fol. 58.
40. What mutation or change is in the thinges  
which be vsed in the sacrament. Codem.
41. From whence proceedeth this alteratiō, and  
y erro2 of those which make a charme. &c. fol. 59.
42. The sacraments be no sacramentes without  
the vse of them. Codem.
43. The second point is of the thinge signified  
in the sacrament. Codem.
44. The thirde point is howe Iesus Christ is  
ioyned with the signes. Codem.
45. The distinction of signes and of. &c. fol. 60.
46. The maner to communicate aswel y signes  
of the sacraments as the thing signified. Codem.
47. Application of all that is before saide of the  
sacrament of Baptisme. fol. 61.
48. For what cause the younge children of the  
faithfull be baptised. fol. 63.
49. Application of all that goeth before of the sa-  
crament of the supper, & the right vse. &c. fol. 64.
50. The conclusion of the matter of the Sacra-  
mentes. fol. 68.
51. Wherfore y holy ghost is called y cōsolatour  
A a ij. or com



## The Table.

o2 comfortour, and to what purpose and end the affliction of the faithfull serueth. Codem.

¶ The .5. poynt intreatinge of the churche, containeth these .13. 4. Articles.

1. That there hath alwaies ben and euer shalbe a church, out of the which ther is no saluatiō. fo. 69

2. There can be but one true Church. Fol. 70

3. Wherfoze we cal the church catholike. Codem

4. In what thing lieth the cōmunion. &c. Codem

5. The churche hath but one head, that is to say, Iesus Chzist, to whome there nedeth no Leine-tenant. Fol. 7

6. The communion of the saints letteth no2 bindereth not the diuersitye of offices amonge the faithfull. Codem

7. The marks wherby we may discern the false church from the true. Fol. 72

8. Which be the true mēbers of y church. fol. 74

9. The marks o2 tokens of the church be not alwayes in one estate o2 degree. Codem.

10. Wherin consisteth the duety and auctority of the Church generally. Fol. 75

11. Of the auctority of the vniuersall counsels, and first what is an vniuersall counsel. fol. 76

12. How far we may differ frō the counsels. code

13. To whom it pertaineth to cal a counsel. fo. 77

14. How those ought to be chosen which the churches do send to the counsells. fol. 78

15. Every



## The Table.

15. Every man ought to be heard in the council,  
provided that there be no confusion. Fol. 79
16. Who ought to proceede or to be chiefe in the  
councell. Folio. 80
17. How far extendeth the power of the counsels  
and why they be ordained in the church. Fol. 81
18. The first point to consider the case wel when  
or at what time they should. &c. Fol. 84
19. The second point, which is to be considered in  
the ecclesiasticall ordinaunces. Folio. 85
20. The thirde consideration that ought to be had  
in ecclesiasticall ordinaunces. Fol. 86
21. What is to be answered to those which alledge  
counsells against vs. Fol. 87
22. Of particular counsells, as of nations or pro-  
uinces. Fol. 88
23. How many sortes of special gouernours ther  
be in the church. Codem.
24. The office of apostles euangelists & prophets  
in the p[ri]matine church. Fol. 89
25. Of the office of pastours and doctours. Fol. 90
26. The difference betwene pastours & doctours. fo. 9
27. The pastours and doctours be not instruments  
by the which god conducteth the ministry of his  
wo[rd]. Codem.
28. The markes and tokens of false doctours and  
pastours. Folio. 92
29. Of degr[ee]s which ought to be amonge mini-  
sters

## The Table.

29. **Members of the word, according as they be dispersed by companies.** Fol. 93  
 30. **The seconde degree of ecclesiasticall offices, which is the office of deacons and the distributiō of the goods of the church.** Fol. 94  
 31. **Of the .4. orders which they cal. &c.** Fol. 96  
 32. **The third degree of ecclesiasticall offices which is y<sup>e</sup> iurisdiction & office of the elders. eodem**  
 33. **To what purpose and ende serueth the ecclesiasticall iurisdiction, and whiche be the partes thereof.** Fol. 98  
 34. **What is y<sup>e</sup> office of y<sup>e</sup> elders in y<sup>e</sup> church. eodem.**  
 35. **How the ecclesiasticall elections. &c.** Fol. 99  
 36. **Of the qualities and condition of those which they ought to elect.** Fol. 101.  
 37. **The order and maner to gene. &c.** eodem  
 38. **Of confirmation and consecration. &c. Eodem**  
 39. **Of marriage, of fasting, and of the difference of dayes and meates.** Eodem.  
 40. **Of the second part of the ecclesiasticall iurisdiction, concerning correction.** Fol. 104  
 41. **What excommunication is, and what the right vse thereof is.** Fol. 106  
 42. **Of the ciuile and christian magistrate, and to what end his office tendeth.** Fol. 108  
 43. **How far they are bound to obey. &c.** Fol. 109  
 ¶ **The .8. poynt intreating of the last iudgement containeth only this one Article.**  
 1. **What**



## The Table.

1. That it is that wee do beleue and hope of the last iudgement. Fol. 110

The. 7. poynt discoursing a brief comparison betwene the doctrine of the papistes and this of the Catholike Church containeth these. 15. Articles.

1. The papists worship a false god, which is neither righteous nor mercifull. Fol. 111

2. If y<sup>e</sup> doctrine of the papists be true, it foloweth that Iesus Christ is very man. Fol. 112

3. The Papistes doctrine maketh the oblation of Iesus Christ of none effect. Codem.

4. The papistes abolish the trewe intercession of Iesus Christ. Fol. 114

5. The papists do not acknowledge Iesus christ to be the perfect declarer of the will of God, neither the holy scripture to be a sufficient doctrine of saluation. Fol. 115.

6. The papistes spoyle Iesus Christ of his office of head of the Church. Fol. 116

7. By the doctrine of the papistes wee can in no wise vnderstand how mortal the natural sicknes of mankind is. Fol. 117

8. Another execrable error of the papists in the vsing of the only medecine of health, which is in the benefite of Iesus Christ. Codem.

9. They know not in the papistry the exercise of the law of god or the ghospel. Fol. 119

10. They know not what good workes be in the papistry. Fol. 120.

11. In



## The Table.

11. In the papistry they know not what is a sacrament, no2 what is the vse therof. Fol. 121

12. In the Papistry there is no ecclesiasticall gouernment. Fol. 136

13. The abuse which is comitted in y<sup>e</sup> second part of ecclesiasticall offices, which be deacōs. Fol. 154

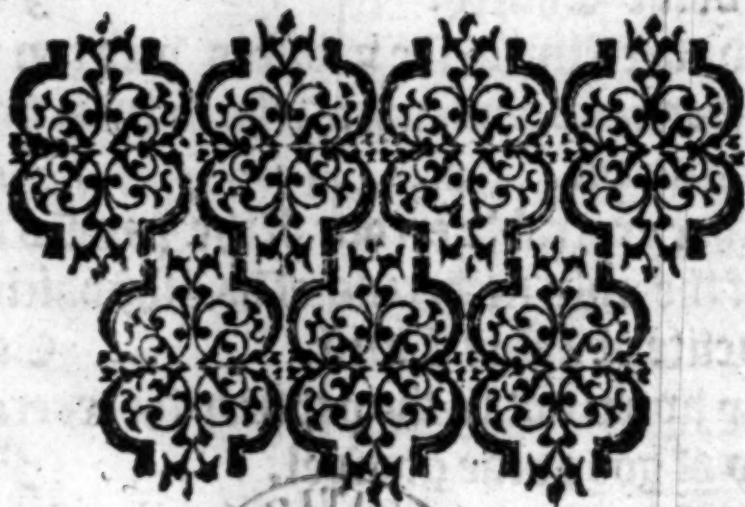
14. Of the abuse which is committed in the order of priesthood, and in the gouernment of their spirituall iurisdiction. Fol. 156

15. The papistes be manifestly culpable of rebellion against the magistrate. Fol. 61.

¶ Another brieife confession of faith, according to the same herebefoze, and the same Autho2. Codem.

(.:.)

*The ende of the Table.*



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A booke of Chri-  
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Ano. 1572.

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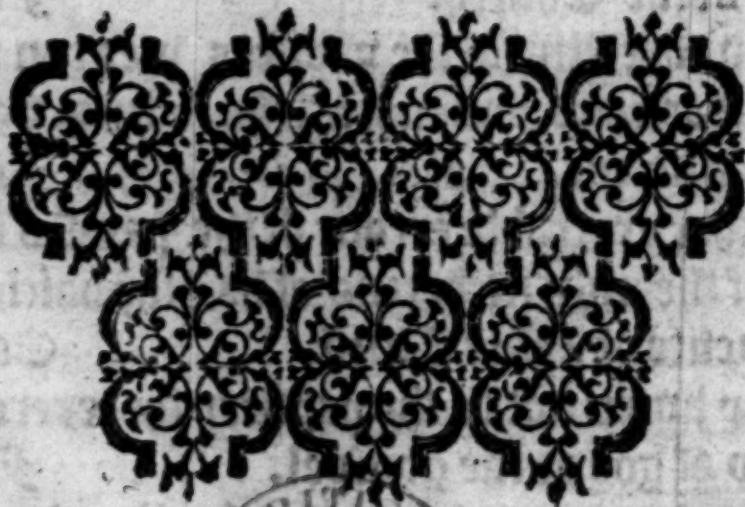
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To the right honorable and his singular  
good Lord Henry Earle of Huntingdon, Baron  
Hastinges, Knight of the most noble order of  
the Garter. &c. Arthur Golding wisheth a-  
bundance of Gods grace, increase of honour,  
and longe continuance of life in  
health and prosperitie.



Y very good Lord, it is dai-  
ly and in maner cōmonly to be sene, (e-  
I pray God that our vnthankfulnessse  
cause vs no more to feele it) that the per-  
uerse & through settled Papistes, the professed enemyes  
of God & all goodnesse, linking theselues in leage with  
worldlings, Epicures, Atheistes, and Neuters, byrdes of  
their own broode, do euē yet after so great light of the  
Gospell and so manifest conuictiō of their grosse errors,  
still boldly persist in their wilfull wickednes: not only  
hardening their owne stubborne hartes against the ap-  
parant truth, but also (as much as in thē lyeth) stealing  
away the kie of knowledge frō others that wold faine  
enter into the kingdom of heauē if they letted thē not,  
& casting stumbling blockes in the waies of the weake  
& vncircumspect, of whose soules they make marchan-  
dise by their deceiuable and inuenemed speche. But cer-  
tesse although long impunity haue made thē ouer bould,  
both to prate and to practise, in maner what they lyst:  
yet notwithstanding forasmuch as the general bright-  
nes of Christer Gospell discouereth their grosser sort of  
dealings



dealinges vntoo most men: they assault vs not nowe so much with open & manifest vnruthes, (which were ordinary weapons of their warfare whe they had the sword of souereintie and the law of crueltie in theyr owne hand) as with secret inuasions of sophistical reasons and crabbed questions, specially where they fynde hope of victory, by meanes of other mens simplicity & want of learning to withstand them. And truly in that art, no folke are so cunning, as the chyldre of darkenes. For worldly wisdom hauing bent hir self to maintein error, is a fruteful moother of all sortes of quiddities: and the old serpent is both slye and vnslothful in transforming himselfe and his impes into all shapes to doo mischief. Forasmuch therfore as there be many godly and welminded persons who hauing not yet mounted aboue the short reache of naturall reason, do still measure Gods misteries (howbeit with a singlemeeninge mind) by the slender capacitie of their smal vnderstanding, dealinge in lyke wise as if a man that were iorneying by the first dawning of the day should trip his foote ageinst some stone which he woold eschew at the comming of the cleere and open light: whose faith is often times shaken, yea and now and then crased also, eyther by such as standing vpon the reputatio of their owne skil, hunt for vainglory by russhing vnadvisedly into the discourse of Gods deepest misteries, whiche ought not to be spoken of without great reuerence and modesty: or by such as being wilfully blind, diffame the things that they know not: or by suche as being giue vp

## DEDICATORIE

to a hardened minde, blaspheme the knowne truthe through malicious spitefulnes: or by such as being giuē wholly to their belly & their bed, cānot abide to heere of any thing that might make the goodmen: or else by suche as haue learned in Lucians schole to scoffe at all things that like not their fantasticall folie: to the intent that the godly persōs might alwaies haue at hād, as well wherewith to satisfie themselves and other wel disposed persons in doubtful cases, as also to stop the slaūderous mouthes of the quarelinge aduersaries, or at leastwise wherewith to answer their captious cauelings in the chiefe points of our religion: I haue translated this Christē treatise of the lerned writer Theodore Beza, who by a certain modest questioning & answering ther vnto, doth in dialog wise briefly set forth vnto vs the true knowing of God & our selues, & the right vse & end of the same. For taking his beginning at the intent of our creation, he declareth that God must be worshipped and serued in none other wise, than he himself hath taught vs by his word written. The authority wherof being auouched by many profes, he setteth downe what the same teacheth vs to beleue, concerning the Godhead & the three persons therof. Then shewing vs what we ought to consider cheefly in God, he vnfoldeth the mystery of the vniō of the two natures in the one person of Christ, (whereby he confuteth the heresie of the Manichees,) and layeth forth the order of our saluatiō by Christs incarnation, death, resurrectiō and Ascentiō. Here vpon he taketh occasion to shew the



## THE EPISTLE

maner of Christs being present & absent, and thereby condemneth the errors of popishe transsubstantiation, & of the Vbiquitie or Eueri wherbeing of Christs manhood mainteined by Brentius and certein others. After this, he passeth forth to Christs mediation & intercession, where he disproueth the heresie of Arrius, the opinio of surmising three Gods, the dotages of Samosatene, & the forgeries of the Papists in praying vnto saints. Fro thence he descendeth to the last iudgement: and answering by the way to an obiectio of the foreiudgment that eche seueral person receiueth at his departure out of this life, he proceedeth to the general rising again of the flesh, & to the rewards of the godly, & the punishment of the wicked: wherby he taketh occasion too inquire of the way to eternal life, which is Christ taken hold on by faith. There sheweth he what faith is and whence it cometh: and so discoursing largely of mans corruption, he disproueth the Pelagians free wil, & declareth in what wise mans natural will worketh together with Gods preuenting grace, and how the continuance of Gods graces insewing, is the cause of the effectual working of the former graces, wherby he vterly ouerthroweth the merit or deseruing of mēs own works. Afterward hauing first shewed the maner of the spreding of originall sin into al mankind: he returneth to the remedy therof by being greffed into Christ: the maner wherof he describeth at large, and there again confuteth the heresie of Transsubstantiation, and declareth faith to be the free gift of god through christ  
by



## DEDICATORIE.

by whō we obtaine wisedome, Rightuousnes, Holines, and Redemptiō, which are the fruites of being gressed into him: by the benefite wherof we begin also in part to vnderstand aright, to will aright, and to worke a right, which is as much as to liue after the spirite. In the laying forth of these things, he rippeth vp the feeblenes of mans natural reason, & wassheth away the excuse of his vnablenes to fulfill Gods law bycause he cannot but sin, & disfeateth him of chalendging any peece of rightuousnes to himself. Here vpon is brought in an exposition of the rewarding or recompencing of good workes, together with a declaration frō whence they springe, and of the differcnce in punishments and rewards. By occasiō wherof he dispraueth the fond objection of such as hold opinion that Christ hath abolished but the merites of the ceremoniall law, & defaceth the works of Papistical preparatiō, shewing wherefore works be called good. And so he concludeth that all things needfull to saluation, are found in Christ alone to whom wee cleaue by faith, so as there is no damnation for thē that be gressed in Christ: and that the same knowledge is the only knowledge of saluatiō, & that the said faith or knowledge is the free gift of God, put into vs by Gods mere grace, and not bred in vs by nature, or purchased by our owne power or deseruing. By this meanes he leadeth vs to the headsprings of Gods eternall prouidence and predestination: in the discourse wherof, after he hath answered to all obiections, and modestly and learnedly shewed what a Christen man

## THE EPISTLE

ought to think or speake in that behalfe with reuerence  
of Gods maiestic: last of all, he setteth forth a godly and  
necessary remedy, against the perloous temptatiō of par-  
ticular predestinatiō, for such as are desyrous to know  
whither they be ordeined to saluation or no. And thus  
your L. wisdom perceiueth that although this booke be  
but small in volume: yet conteineth it right profound  
misteries: & great store of matter verry necessary to be  
perfectly known, and to be had at the fingers endes of  
all men, specially which shal haue occasion to incoūter  
with the impes of the old serpent, namely with the ad-  
dersbroode of the romish Antichrist, & with the chil-  
dren of this world, who bee much more politike, wylie  
and forecasting in their kind, then the childre of light  
bee. Wherefore I thought it not an vnmeete peece of  
worke wherby to testifie some maner of remembrance  
of your L. most honoroble courtesie towards me: accor-  
ding wher vnto it maye please you to giue this my la-  
bour leaue to passe forth vnder your fauorable accep-  
tation, as a hansell of some greater worke hereafter to  
the more benefite of my native coutry, and the further  
commendacion of your L. goodnesse who are ryght  
well known to be an earnest fauorer of Gods  
glory and a diligent furtherer of the wel-  
fare of his church. Written at London

the. 12. of Iune. 1572.

Your good Lordship most humble to  
commaund Arthur Golding.

# *A booke of christen questions and aunsweres.*

Question.



*Ho hath set vs in  
this world?*

Aunswere.

God, of his owne singu-  
ler goodnesse.

*Quest.* To what ende.

*Ans.* To the ende that we should serue  
him: and that he should be glozified by  
geuing eternall life vnto vs.

*Quest.* VVhich is the way to worship  
him aright, & consequently to attaine  
eternall life, and to glorifie him dewly.

*Ans.* To know and acknowledge him Rom. 1. 2. 1  
after the same maner that he hath dis- Iohn. 17. 3  
closed himself vnto vs in his word.

*Quest.* VVhat callest thou the worde  
of GOD.

*Ans.* That which the Prophetes and Gods word,  
Apostles haue receiued by gods spirite, Ephc. 2. 20.  
and committed to wꝛiting: which booke  
wee terme by the name of the olde and  
new Testament.

*Quest.* VVho then is the authour of  
those bookes?

*B. i.*

*Ans.*



## Of christen questions

**Rom. 10.8** **Ans.** God himselfe. And the writers or  
**2.tim.3.16.** penners thereof were the Prophets  
**2.Pet.1.20** and Apostles.

**Quest.** How knowest thou that?

**Ans.** The thinges themselues that are  
**Actes.2.11** treated of in those writings: the maiesty  
**1.Cor.1.17** of god shining forth in that homelines  
**18.19.20.** of speache: the heavenly purchase and  
**21.22.23.** singular holines y bitereth it self euery  
**24.** where in the: the most sure stedfastnes  
**Luke.21.15** of the principles wherby that doctrine  
**Actes.6.10.** is grounded: and the laying together of  
**John.5.30.** the foresaings and of their fallings out:  
**actes.17.11** doe ynough & moze than inough shew  
**2.Cor.4.3** these writings to be altogether diuine  
 and heavenly, and that the same is the  
 most perfect doctrine of truth, though all  
 the world should saye neuer so much to  
 the contrary. To the confirmation here  
 of maketh also the orderly successe of  
 thinges done, and the recoorde of godly  
**John.6.45.** men deliuered from hand to hand. And  
**Actes.13.48.** that I know these thinges in such wise,  
**Phil.1.29** as I fully agree to matters which men  
**Actes.16.14** are wont partly to despise and laugh to  
 scozne, and partly so to imbrace, as yet  
 notwithstanding they wote not at all  
 what they beleue: I impute it wholly to  
 the

the holyc Ghost, who hath opened my hart, that I might both heere and vnderstand these secretes.

*Quest.* Is all that we must beleue to saluation, cōprehended in those writings?

*Ans.* Altogether.

2. tim. 3. 17.

*Quest.* VVhat is it then that the writings of the prophetes and Apostles do teache vs cheefely to beleue concerning God himselfe?

*Ans.* That the Essence of God is one, Being or substance: & the persons thre: the father, the sonne and the holyc Ghost.

Deut. 6. 4.

*Que.* VVhat meeneest thou by Essence?

Mat. 28. 19.

*Ans.* I meene the nature that is common to those three persons.

What the essence or substance of god is.

*Quest.* VVhat meeneest thou by persons?

*Ans.* I meene the verie parties themselves that haue their being in that nature.

What the persons of the godhead bee.

*Quest.* These three persons then, are they three gods: like as there be so many men, as there bee persons indued with humaine nature?

*Ans.* No, not so. For these three severall persons, are all but one self same God.

*Quest.* VVhy so?

B ij

*Ans.* For

## Of christen questions

The distinction of the persones in the godhead.

**Ans.** For in as much as gods Essence is most single, infinite, and unable to be parted: therfore these thre persons are not seperated one frō another, but onely distinguished: so as the father is not the sonne or the holy Ghost, but the father onely: nor the sonne the father or the holy Ghost, but the sonne onely: nor the holy Ghost the father or the sonne, but the holy ghost onely: and yet al those thre seuerall persons be one selfe same perfect God, of one everlastingnesse, of one Essence, and of one equalitie, howbeit that in order (though not in degré) the Father is first, who is of none: the Sonne is second, who is of the Father: and the holy Ghost is thirde, who is of the father and of the sonne, both of them unspeakably by the everlastinge communion of the whole Essence of the godhead: the Sonne begotten, and the holy Ghost proceeding.

**Quest.** Truly, as far as I see, the depth of this misterie is vnpossible to be vttered.

Reuerence to be geuen to gods misteries,

**Ans.** It is so in deede, if a mā wil seke a reason how that should come to passe. But we be sure it is so, by the expresse word of God. And therfore we must be

leaving



leue and reuerence y<sup>e</sup> misterie that god hath opened vnto vs, and not searche for the thinge that he hath hidden from vs, and which we be not able to conceiue.

*Quest.* Doth this knowledge of Gods Essence, suffice to saue a man?

*Ans.* No. For besydes manye other Knowledge thinges, whereby Gods nature is ascerayned of God.

a sorte painted oute vnto vs: least wee

might surmise him to be like the things Rom. 8. 15

that are created, it standeth vs chiefly 16. 17. &c.

on hand to knowe, how he is minded to, 1bm. 38. 39.

wardes vs. Gal. 4. 6. 7.

*Quest.* That thou maiest knowe this, 1ohni. 16

what considerest thou chiefly in God. 17. &c.

*Ans.* Perfect iustice, and perfect mercy.

*Quest.* VVhat callest thou iustice, and Exo. 20. 5. 6

what callest thou mercy? Exo 34. 6 7

*Ans.* These thinges are not in God, as What gods

qualities. But by gods iustice, I meene iustice is,

that Gods nature is so pure and sounde

of it selfe, that he vtterly hateth & most

seuerely punisheth all vnrighousnes.

And by the name of perfecte mercy, I What gods

meene that whatsoeuer hee bestoweth mercy is,

vpon vs, (and specially the benefite of

everlastinge life,) proceedeth wholly of

his mere free gift and grace.

B.iii,

*Quest.*

## Of christen questions

**How iustice and mercye may match.** *Quest.* But these thinges agree not together. For howe is he a most sure puni-  
sher for those thinges which he giueth of his mere grace?

*Ans.* That these thinges doe very well agree, the father hath wel shewed in his sonne, who hath made full satisfaction for our sinnes, and is giuen vnto vs freely by the father.

*Quest.* Did not the father then, or the holy ghost aby the death for vs?

**John. 1. 14.** *Ans.* No truely, none of them both: but  
**& 16. 13.** & alonely the sonne whom the father sent,  
**17. 3** and whom the holy Ghost teacheth and  
**Rom. 8. 14.** sealeth fast in vs.  
**1. Iho. 4. 13.**

*Quest.* Is not the Sonne verye God by nature, and consequently the immortallitie it selfe, as well as the father and the holy Ghost?

**Math. 11. 21** *Ans.* Yes. Neither were he our sauio<sup>r</sup>,  
**Mark. 2. 7** if he were not God.

*Quest.* How then could he dye?

**Gal. 4. 45** *Ans.* Where as by his godhead he was  
**Hebr. 2. 9** the eternall life it selfe: he became man,  
**14. 15** that he might dye in the fleshe.

**Christes In-** *Quest.* But the sonne is god vnchange-  
**carnation.** able: how then is he become man?

*Ans.* Not by mingling the natures or properties

properties together, nor by any chaun- <sup>Iohn. 1. 14</sup>  
 ging of God into man, or of man into <sup>Hebr. 2. 16.</sup>  
 God, of which thinges none of both is <sup>1. Iohn. 1. 7.</sup>  
 possible: but by so straitte and familiar  
 knitting of the Sonnes Godhead to the  
 nature of man taken vnto it, that the  
 Sonne of God beyng verye God and  
 verie man, is hence sozth one person Je-  
 sus Christ.

*Quest.* And what maner of vnion is this? <sup>Vnion.</sup>

*Ans.* In greeke it is called hypostaticall,  
 and in Englishe Personall: and so it is  
 in deepe.

*Quest.* I praye thee describe it, that it  
 may be vnderstoode, at leaste wise after a  
 sorte?

*Ans.* The thinges are sayd to be vnited <sup>A Discriptio</sup>  
 in nature, which com together into one <sup>of vnion or</sup>  
 nature, whether the same be done with- <sup>vnitinge of</sup>  
 out any growing together, mixing toge- <sup>two thinges</sup>  
 ther, or turning one into another, like <sup>into one.</sup>  
 as the three persones of the godhead are  
 one most single substaunce: or whether  
 it be don by only knitting together, like  
 as the soule and body make together, as  
 essential partes in making that which is  
 man: or whether it be by meanes of some  
 mixture or turninge of the one into the  
 other



## Of christen questions

The vnion  
of the twoo  
natures in  
Christ.

other, like as befalleth in y<sup>e</sup> interchange  
of y<sup>e</sup> elements & in things that be mixed.  
And thinges are sayd to be vnited perso-  
nally, which are ioyned in such wise, as  
there riseth therof, but one selfsame per-  
son: like as the body & soule are so vni-  
ted to make the one nature of man, that  
they close together into one person or  
particular. Of this sort is also the vnion  
of the two natures in christ, which ioyn  
together, (not to make some one third  
thing as Eutiches miswaxed, but) to  
make both one person, without any con-  
fusion, either of the natures themselves,  
or of the essential properties. And I said  
an vnion of natures, but not of persons,  
least it might be surmised, that two per-  
sons were growen into one, whereas in  
Christ there is one nature which a man  
may see is peculiar to the worde it selfe,  
and in that nature resteth also the other  
nature that was taken to it, that is to  
wit the nature of man. For the person  
of god toke not to it the person of man:  
but the diuine nature, (and that in the  
onely person of the sonne) that is to say,  
in respect that the same godhed was the  
sonne, and not in respect that it was ey-  
ther

ther the father or the holy ghost) toke vnto it manes nature destitute of it owne personship as I might terme it. Therfore to be shorthe, like as in the Godhead there be thre persones coming together in one selfsame nature: even so in christ there be two natures ioyned together in the one person of the Sonne: so as the thre persons are not thre gods, but one God, by reason of the most single vnition of the thre persons into one selfsame nature: neyther are there two Christs, but one Christ, by reason, not of two perfect persons, but of two perfect natures ioyned together, not to make som one third nature, but vnited into the person of the sonne, in which person both the natures are bphilde.

*Quest.* Neyther comprehend I this secrete.

*Ans.* Then yet agayne reuerence thou the thing that thou comprehendest not. For all the whole Scripture crieth out, that it is most true. And if it were not so, he shoulde not be a Jesus (that is to say, a sauour) to vs, nor yet Christ, that is to say anoynted, as our Soueraigne and euerlasting King, Prophete, and  
Reuerence  
of heauenly  
misteries.  
 Preste.



## Of christen questions

**Præste.**

**Quest.** But coulde not God haue saued man by som other meane lesse remoued from our capacities?

**Ans.** Certesse he could. But this was the moste conuenient meane for him to shew, as well his singular iustice, as his singular mercy.

**Quest.** How so?

**The orderly** **Ans.** Because that if he had either saued proceeding of vs without ful satisfaction, or exacted the gods iustice.

Heb. 2. 14

15. 16. 17.

Rom. 8. 3

2. Cor. 5. 19

Rom. 5. 8

same satisfaction of any other than of the nature that was indetted: he might haue seemed to haue bene vnmindfull of his iustice, and therfore it was requisite that our sauour should be a man. But had he ben but only man, he shoulde neuer haue discharged gods wrath, and so consequently he should not haue ben able to winde himselfe out of it, and much lesse to deliuer vs. And therfore it behoued, that the flesh whiche was taken, should be sustained and borne vp by the nature of the godhead, most perfectly vnited vnto it. Furthermore as concerning mercy, could there be geuen any surer, euidenter, yea or more diuine assurace of most perfect mercifulnes, thā y the father hath geuen



geuen his owne only sonne for his enemies, and the sonne likewise geuen his owne life willingly for vs that are most vnworthy?

**Quest.** It is euen so. But was not Christ himselfe gyltlesse?

**Ans.** Yes forsothe. And therefore he was conceived by the holy Ghost in the virgin Mary, not onely without any spotte of vncleannesse, but also endewed with

Christs man  
hod moste  
pure with-  
out sinne.

Math 1.20.

Rom. 8.3

1.Pet. 3.18

most singular soundnesse and purenesse in his flesh. For other wise he himselfe shoulde haue had neede of an other to be his sauour: neyther could his oblation haue pleased God, neyther truely could God haue found in his hart to haue vni-  
ted himself to so vncleane a nature.

**Quest.** Could it then stand with the nature of that soueraigne Iustice, to exacte punishment for other folks sinnes, at the hands of a man that was moste gyltlesse, yea and also most holy?

Christ suffe-  
red as a bo-  
row or sure-  
tie, & not as  
an offender.

**Ans.** In deepe the father might haue seemed to do his sonne wrong, if he had punished him as an offender. He strake him therefore, not as an offender, but as one that of his owne accord was willing to yelde himselfe as a bozowe or suretie

1. Cor. 5. 28

for

## Of christen questions.

for the vnrighuous : and therefore the father did nothing that mighte not wel stand with his iustice.

*Quest.* But why was he condempned at the barre before the Iudge, and also executed by the death of the Crosse, seinge he coulde haue dyed otherwise also for vs?

*Ans.* To the end it might therby the better appeere, that he became accursed for our sakes, and that he toke vpon him the whole wrathe of his father againste our sinnes, to set vs at full liberty.

Obiection a  
gaist christ  
full redem-  
ming of the  
whole man,  
by his death

*Quest.* But death is incident to the bodie only : and therefore by this death of his, he seemeth to haue discharged but onely our bodyes. And yet notwithstanding, all of vs dye still : VVhervpon it seemeth to folow, that he saueth neither body nor soule.

*Ans.* It was requisite that Christ should take vnto him both soule and body together: that he might both die, (for the first death is the separation of the soule from the body) and also that being becom perfecte man, he might deliuer men whole and perfecte.

*Quest.* Meanest thou then that he suffered

red

red also the paines wherevnto our soules  
are subiecte?

**Ans.** Yea verely, for it is even the chiefest part of Christes sufferings, that besides the extreme torments of most cruel death, he also endured for our sakes the moste and horrible weyght of Gods wrath, than the which nothinge can be more dreadfull: during whiche time, his Godhead did as it were rest in him all the while, to the intent that the manhode which hee had taken vnto him, althoughe it quite quailed not vnder the burden, (whiche otherwise had bin vntollerable to the very Angels,) might notwithstanding most sharply feele, and finally beare out, gods whole wrath vnto utterly inflamed against al the sinnes of all the chosen: even tyll satisfaction were made to the full. Therfore at what time he hung vppon the Crosse, he was also in the middes of the tormentes of hell, that he might fully deliuer vs from both the deathes.

Gal. 3. 13.  
Christ suffereth the whole dew for our sins.

**Quest.** But I pray you, if he came to deliuer vs from death, why did he himselfe dye?

Why Christ deliuered vs by dying.

**Ans.** Because that else the said souerain  
iustice



## Of christen questions

Heb. 2. 14

Esay. 53. 8.

&c.

Ose. 13. 14

Why the  
chosen die  
still.

Rom. 5. 15

&c.

2. cor. 15. 35.

How the po  
wer of christ  
uttered it  
selfe.

justice of god, which it behoued to be satisfiied, shuld not appeere in our redemption. And therfoze the moze glorious is Christes victorie euen in this respect, that he ouercame death by dying.

*Quest.* VVhy then doe the chosen sort die, seing Christ hath vanquished death for them?

*Ans.* Because christ is not come, to restore vs into y<sup>e</sup> same state of this world, which we haue lost in Adam: but to remoue vs into far better immortalitie, which thing cannot be done, except wee depart out of this world. Therfoze albeit that this separation of the soule and bodey, whiche is called the firste deathe, sprang of sinne, the remnantes wherof are euen in y<sup>e</sup> holpest men: yet notwithstanding if ye marke well the purpose & drift of God, he strikes not the chosen w<sup>th</sup> it properly as a iudge, but sendes is to them as a most louing father that calls alwaye his childzen home to himselfe: and therfoze it not onely frayeth not the beleeners, but also refresheth and cheereeth them.

*Quest.* VVhy then did not that power of his vtter it selfe out of hande against death

death?

Ans. Merely it vttered it self out of hand Math 28.2.  
in asmuch as his body suffered not anye 3.&c.  
corruptiō. Neuerthelesse, it was his wil Actes. 2. 24.  
to haue it lye buried for a space: both to  
the intent that his being dead in dede, &  
his death beinge confirmed also by the  
seales of his enemies, might proue hys  
resurrection which was to insew anon  
after: & also to the intent he might like  
a conqueror pursue death fleeing away  
before him into his innermost dungeon  
& consequently perfume our graues w<sup>th</sup>  
the quickening sent of his owne death.

Quest. Is his resurrection then a witness  
that he vndertooke to die willingly, to  
purchase immortalitie for vs?

Ans. It is so. For hee is rysen by his  
owne power, neuer to dye any more, to  
the ende that we also shuld be quickened  
in him for euermore.

Quest. But why went he vp into heauen  
and not rather taried still with vs?

Ans. In bodie he is verely and in dede  
gone away from vs amonge whom he  
was, and is mounted aboue al heauens  
where hee was not afore in bodie: both  
to the intent that he being the first that

Rom. 6. 4  
What Christ  
Resur-  
rection wits-  
nesseth vnto  
vs.

Rom. 6. 10.  
1. Cor. 15. 3.  
4. &c.

The cause of  
Christes As-  
cension &

how he is  
absent from  
vs.

Eph. 4. 8.  
9. 10.  
1 Cor 15 20

is



## Of christen questions

is risen frō death, might first take possession of y<sup>e</sup> heuēly kingdom, triumphing ouer his vanquished enemies: and also to teach vs to hye vs thitherward, where  
**John. 14. 2.** he hath prepared a place for vs. And yet  
**Col. 3. 1.** is he all y<sup>e</sup> while present with vs by his spirit, governing his Church as y<sup>e</sup> head governeth the members that be ioyned vnto it.

*Quest.* Then hath he shifted his place, to goe thither where as is no place.

**Mat. 28. 20** *Ans.* It is so, he hath chaunged place, according as the thinge done witnesseth and according as the verinesse of a body (yea though he it be glorified) requireth. But his chaūging of place is according to that nature which is bounded: & that is done, not to forsake vs (for in asmuch as Christ is one person, God and man together, he is neuertheless still present with his seruantes by his whole power, because hee is verye God) but to withdraw vs from the earth, and to teache vs to seke heauenly thinges. And where as thou sayest there is no place whether as he is ascended: it is a sonde imaginacion. Let this suffice the, namely that the godhead only is infinite, and that



that all other things either in heauen or  
 aboue heauen, or in earth, or in the bot-  
 tomelesse deepes, (and consequently his  
 bodie, which though it be a glorified body  
 is notwithstandinge still a mans body,)  
 are accordinge to the nature of them,  
 finite and bownded with place. And how  
 they be contained in that eternall glory,  
 wee shall then perceiue, when we come  
 thither ourselues.

*Quest.* Thou seemest then to deuide  
 Christ, or to make two Christes of who  
 the one is present and the other is away.

*Ans.* When I say y<sup>e</sup> Christ is absent as  
 concerning his fleshe, and yet auouche  
 him to be verily present, both as concer-  
 ning his godhead, & also if he be consi-  
 dered as a whole thing, that is to say, as  
 one person God and man: I deuide him  
 not, but take away the confounding of  
 his natures.

*Quest.* What is ment by his sitting at  
 the right hand of the father?

*Ans.* That he hauing laid aside, not the  
 verines of his fleshe, but al infirmitie &  
 frailtie of the flesh, is now aduanced to  
 such state of glorie, as surmounteth all  
 name: That is to wit, that his fleshe is

Christ's sit-  
 ting at the  
 right hande  
 of the father

Phi. 2, 9.

## Of christen questions

Col. 2. 9

already fully glorified by the Godhead which dwelleth bodily in it without be-  
rauing it of y<sup>e</sup> own Essence or essentiall

Mat. 28. 18

Phil. 2. 10

Heb. 2. 8. 9

1. cor. 15. 17

Essentiall pro

perties.

Luk. 24. 39

properties, and y<sup>e</sup> it ordereth and ruleth  
all things in heauen and earth with full  
power, sauinge him that hath made all  
thinges subiect vnto it. *Question.*

What meanest thou by Essentiall properties.

An. That which being taken away, the  
thing must of necessity no more be that  
which it was afore. As for example, if a  
body bee bereft of quantitie, it must of  
necessitie cease to be a body.

*Quest.* But God is almighty.

An. Who denyes that?

A. right pas

pisthical ob-

iectiō, wher-

on they

builde their

deuillish

masse.

Qu. Ergo he can bring to passe, that one selfsame  
body maye either bee in many places at once, or  
somewhere as in a place, and other somewhere not  
as in a place, but after some other incomprehen-  
sible maner.

An. That god can cause a thing y<sup>e</sup> is: not  
to be any more, as well as he hath caused  
the thing to be, which was not, no man  
doubteth except he be stark mad: & ther-  
fore a much les likelihod is it, y<sup>e</sup> he should  
not be able to alter y<sup>e</sup> shapes & qualities  
of thinges at his pleasure. But to bring  
to passe, y<sup>e</sup> a thing should at once both be  
and not bee, or at once be of such sort &

not

not of such sort, god cannot do, because he cannot lye. And not to be able to lye, is not a signe of weakenes, but of vnvariable mightines. *Question.*

Then do you conclude that Christ is now absent from vs as concerning his manhod.

An. Yea, & so far of from vs, as y<sup>e</sup> earth Colo. 3. 1. where we be, is distant from that place which is aboue all the heauens, whither that fleshe of his is caried vp.

Q. Yet hath he himself said, that he was Ihon. 3. 13. then in heauen, when he talked with Nicodemus vpon earth.

An. This and such other things are ment by communicating of proprieties.

Quest. V What callest thou proprietic?

What proprietic is.

A. That which logicians call propre after the fourth maner: As for example, to be infinitie is a proprietic in the nature of the godhead, & quantity is a propriety in all things created, and specially in bodily things. *Question.*

That is to say partaking, made appertaining to the one as well as to the other, made common or indifferent to both.

Then is this communicating false, for as much as such maner of proprietic ceaseth to be proper or peculiar as soon as it becommeth common.

An. This later part I simply graunt vnto, but not vnto the other.

Quest. But these two things seeme to sticke inseparably together.

C. ii.

An. Then



## Of christen questions

How eche  
of christes  
natures com-  
municate  
their proper-  
ties vnto o-  
ther.

An. Thē take thou y case to stand thus.  
Either of christs natures, y is to say his  
godhead & his manhod, keepe still their  
essential properties to themselves, with-  
out communicating them the one to the  
other, according as I haue saide already  
which thing vnlesse we graunt: infinite  
and vtterly wicked absurdities will in-  
sew. For if his godhead shuld receiue in-  
to it selfe y properties of his manhod, it  
shuld be trāsformed into māhod: & cōtra-  
ritwise, if his māhod shuld admit into it  
selfe y properties of his godhead, it shuld  
become a certain counterfet godhead, so  
as chriſt might be said to be neither be-  
rie god noꝛ very man, & so consequently  
he shuld not be our sauioꝛ. And therfore  
there is not any intercōmuning either  
of natures oꝛ of essentiall propertyes.  
For loke how false and wicked are these  
propositions, *fleshe is the godhead, and the  
godhead is fleshe: euen so false and wicked  
are these also, Christs flesh is eueri vwhere,  
or Christe is eueri vwhere as touching his  
flesh: & christs godhead is not eueri vwhere  
or christ is not eueri vwhere as touching his  
godhed: most false of al thē are these. The  
godhead vvas crucified or died: & christs  
fleshe*

*flesh is infinite.* Now although these two natures, together with their essentiall properties, cannot communicate eche with other as I saide afoze: yet are they vnited in such sort, as they make but one selfe same partie, or one person onely. Therfore loke how false are these saide speches, *the godhead is flesh, & flesh is the God head:* so true and catholike are these, *god (y is to wit the word) is a man, & a mā is God.* And that is by reason of the vnity of the person which springeth, not of the communicating of natures, (soz as I told you, there is no such thinge, vnlesse ye take cōmunicating soz vnion, which were to vnproper) but of the vniting of natures. For god is not a mā in that he is god, (which thing must notwithstanding nedes folowe, if the natures of the very essences (y is to say of the godhead and of the manhod) communicated eche with other, (y is to wit, were the one as wel as the other) but in another respect, that is to wit, in y he hath vnited a man vnto him. Neither is a man god, in y he is a man: but in another respect, namely in that he is vnited vnto god. And loke what I haue said concerning y natures,

## Of christen questions

the same must also be vnderstande concerning y<sup>e</sup> essentiall properties, which are vncōmunicable aswell as y<sup>e</sup> other. Most trewe therfore are these speeches, & they must be laid forth in former wise: god (y<sup>e</sup> is to wit y<sup>e</sup> word) was conceived, borne: suffered, was crucified, died, was buried, & rose again, namely in that he vnited a mā vnto him, & not in that he is god. So also are these speeches. A mā is the eternal, infinite, & inuisible sonne of god, filling al things. &c. not as in him self, y<sup>e</sup> is to say, not in y<sup>e</sup> he is a mā nor by any communicating of properties, but in y<sup>e</sup> he is takē into one person by y<sup>e</sup> sonne of god.

The great  
force of the  
vnion of na-  
tures.

*Quest.* But these maner of speeches seme hard and very straunge. *Answer.*

*Say truly.* If y<sup>e</sup> woldest cast away thy misconceiued & pzeiudicial opiniō: thou sholdest find thē to be excēding fit to set forth y<sup>e</sup> vnion of y<sup>e</sup> natures: which is so great, y<sup>e</sup> looke what thing cannot be sayd of the seuerall, y<sup>e</sup> is to wit of y<sup>e</sup> godhead by it selfe, or of y<sup>e</sup> manhod by it self: The same may very well be attributed to either of both iointly, y<sup>e</sup> is to wit, eyther to god or to the man: and that is bicause y<sup>e</sup> of y<sup>e</sup> two natures, there is not made on nature



nature, but one person. And therfore we  
 auouche, that in the natures there is an  
 vnion & not an vnitie: and y<sup>e</sup> the vnity is  
 of the person onely. Whereupon it com-  
 meth to passe that the whole person, not  
 only is signified by the name of y<sup>e</sup> whole  
 person, (y<sup>e</sup> is to say by Iesus, which com-  
 prehendeth both y<sup>e</sup> natures vnited toge-  
 ther): but also is ment by the name of  
 either of both the natures, that is to say,  
 by the sonne of god, & the sonne of man,  
 howbeit as considered ioyntly & not se-  
 nerally. So also wheras y<sup>e</sup> name Christ  
 (that is to say anointed) agreeth proper-  
 ly but to y<sup>e</sup> manhod only (for the godhead  
 was not anoynted, but did anoynt) yet  
 doth it betoken the whole persō. And it is  
 a cōmon ordinary matter in al things to  
 speake of persons after y<sup>e</sup> like maner, to  
 shew y<sup>e</sup> vniting of the partes of which y<sup>e</sup>  
 vnity of y<sup>e</sup> persō cōsisteth. So this maner  
 of speache *Peter is an Apostle*: is as proper  
 as may be, agreing to peters whole per-  
 sō, & to y<sup>e</sup> scneral parts therof, y<sup>e</sup> is to wit  
 both to his soule & his body. but this ma-  
 ner of speach. *Peter is the son of Ionas*, agre-  
 eth to him as he is whole together, & as  
 he is considered to be som hole thing, y<sup>e</sup>

## Of christen questions

is to wete as he is considered, by vnitie of person : and not too both the seuerall partes of him , sauinge in respect of the one part only , namely of y<sup>e</sup> body: except perhaps thou thinkest that the soule also is begotten. It is a like forme of speche, whē we terme any mā a mortal creature or a reasonable creature : which termes doubtlesse doo fittely agree to the whole mā as he is whole, by reason of y<sup>e</sup> vnitie of his person : and yet that is but in respect of some one of his partes only. Vea truly, the force of this parsonal vnion is so greate, that a man may speake of it in the same phrases of speche still, euen after it is dissolued: as if a man should say. Peter lieth buried at Rome (for wee wil put the case to bee so): the proposition shalbe trew, and yet but in respect of his body onely, albee it that Peter (that is to say the whole persone) be named.

what is mēt  
by commu-  
nicatinge of  
properties.

*Quest.* V Wherefore dost thou then terme it a communicating of properties, if ther be no communicating of natures and essentiall properties indede?

*An.* By communicating of properties, wee meene not the very personal vnion or the maner of the vnion, but the report that

that is made by reason of the personall  
 vnion of the two natures: in which re-  
 port the essentiall property, or the opera-  
 tion, that agreeth to some one of the na-  
 tures, is attributed to y<sup>e</sup> person in ioynte-  
 nesse and not in seueralnesse. And soz  
 as much as this report is true: ther must  
 needes also be truth contained vnder it.  
 Howbeit in the aforesaid respect, that is  
 to saye, of the whole persone considered  
 ioyntly together.

*Quest.* Then concludest thou againe, that  
 Christ, as concerning his fleshe, is depar-  
 ted verely and in deede out of the earth,  
 vp aboue all the heauens, and therefore is  
 absent from vs that are vpon earth.

*An.* So is it. And yet I graunt, that How Christ  
is presente  
with vs.  
 Christ being man, is still present with  
 vs, howbeit in another respect tha<sup>n</sup> of his  
 manhood, that is to wete, in that the selfe  
 same Christ which is man, is God also.  
 yea, and if thou wilt, I graunt the thus  
 much more, that Christes manhood also  
 is present, howbeit in other respect, that  
 is to wit, not in it selfe or in it owne sub-  
 stance, but in respect that it cleaueth by  
 personall vnion vnto the word which is  
 euery where, & therefore also is in very  
 deede



## Of christen questions

Deede in his supper.

To what  
purpose  
Christes bo-  
dily absence  
serueth.

Mat. 28. 18

Iohn. 17. 2.

Mat. 28. 20

Iohn 15. 4

Gal. 2. 20.

Eph. 1. 11

*Quest.* V What doth Christ then avail vs now as touching his fleshe, if hee haue forsaken vs?

*A.* Nay, he hath not forsaken vs, in as much as euen now also in his glozified flesh, he disposeth all things both in hea-  
uen and earth, & hath receiued a name, that is aboue all names, at his fathers hand. By vertue of which authoritie he quickeneth, cherisheth, and gouerneth his church in this worlde by his secret & vnutterable power, and therewithal reig-  
neth in the mids of all his enemies: And in heauen he maketh intercession to his father, vntill the time that the laste ene-  
mye (namely death,) be vtterly put to flight.

Christes in-  
tercession.

*Q.* I pray you, what maner of intercession is this that you speake of?

*A.* He maketh intercession, first in pacifi-  
fyng the father towards vs by the con-  
tinuall freshnes of his owne innocencie  
and obedience: and secondly because we  
cannot call vpon the father aright but in  
his name, so as he steppeth euermore as  
an attonementmaker betwixt vs and the  
father, to the end that whatsoeuer we of-  
fer

fer to the father, may be well accepted. As for the sute that some men dream that Christ should make, with kneeling down at his fathers feet: it is but a sonde device of such men as haue no skill to put a difference betweene Christe when he was in weakenesse, and Christe beinge now in glozy, nor finally to discern heauenly things from earthly things.

*Quest.* What thinkest thou then of them which do so wilfully maintain that Christe is not a mediator in respect of both his natures? Objection against christes mediation in both his natures.

*An.* I thinke them to be the devils Instruments, prepared to hinder the work of the Lorde, whiche thing experience it selfe hath taught vs.

*Quest.* But to bee a meane betokeneth a place beneath the highest, and it belongeth to the lesser person to make meanes to the greater person: Herevppon I gather, that they seeme too bee *Arrianes*, whiche holde opinion, that Christe is a meane and a meanmaker or mediator as touching his godhead also.

*An.* I should wonder, that in so great light of the Gospell, there could be any found, that would suffer themselves to be

## Of christen questions.

bee beguyled with so triflinge toyes, if the deede it selfe bewrayed not, that they neuer folowed gods gospell with a right zeale. I speake of the wilfull sort, and of such as are condemned by their owne iudgement.

*Quest.* But this is no answering?

*An.* The shamefulnessse of the matter compelleth mee to bruste out into these words, bicause I se so mani haue shrunk away vppon so small occasion or none, first vnto the heresy of Arrius, afterward to the surmized opinion of threc Gods, and finally to the deuilish dotages of Samosetane. Go too therfore, and let vs enquire of them seuerally in order.

Difference  
betwene a  
meane & a  
mediator or  
meanmaker

*Quest.* Thinkest thou then, that to bee a meane is a nother thing than to be a mediator or meanemaker?

*An.* Yea truly. For the word Meane may betoken but the quality or state of a person: and so the thinge that is betwixte twoo vttermoze thinges; may bee deemed a meane or a middle thinge: But a mediator or meanemaker, betokeneth an Amper or attonementseker. Which are thinges so far diuerse, that one may bee a mediator or meanemaker, whiche notwithstanding



notwithstandinge is not of a meane or middle degree, as when wee seeke to set men at onc: and contrariwise, one may be of a meane or middle degree, and yet it shall not follow of necessitie that he is a mediator.

*Quest.* But Christe is both a meane and a mediator.

Christe is both a meane and a mediator.

*An.* I graunt it.

*Quest.* If he be a meane in that he is the word, or the sonne: then it followeth that the sonne is inferior to the father, namely as if he were endewed with some kinde of Godhead that were a meane betwene the godhead of the father and the nature of man.

*An.* Then wilt thou haue Christ to be a meane, as touchinge the one of his natures only, that is to wit as touchinge his manhood: or els to be no meane at al.

*Quest.* Nay, but answer mee first to my demaund.

*An.* I answer then, that haue thou an eye to whither of his natures thou list alone by it self, christ cannot be sayd to be a mean. for in y he is y sonne, he is equal with the father: and in that he is man, he is equall with the residue of men. Ther-

## Of christen questions.

foze if he shoulde bee a meane after this  
so; it would behoue him to consist of  
some middle nature, wherby he should  
be neyther in the highest degree, God:  
no; in the lowest degree, Man: whiche  
thing can in no wise be graunted.

*Quest.* Then if Christe be not a meane in  
respect of neyther of both his natures, it  
will folow that he is no meane at all.

*An.* But it will not, if yee haue an eye  
to both his natures as yee ought to haue,  
not seuerally by theymselues as these  
troublers of the church are wont to do,  
but ioyntly together as they bee vnited  
into one selfsame person. Christ then as  
he is one, is a meane: because that as he  
is God, so is he also man, and therefore  
inferio; to god the father in some respect,  
namely by reason of the shape of a Ser-  
uant whiche he hath taken vnto him.  
And as he is man, so is he also God, and  
therefoze higher than the Angelles, and  
much moze higher than men, howbeit but  
in some certain respect, namely by reason  
of the shape of god, which taketh h man-  
hod vnto it, so is he a mean as in respect  
of both his natures knit together in per-

How Christ  
is bothe a  
meane and a  
mediator.

sonall

sonal vnion : and not a meane in any of them both considered by it self alone, for there are in Christ two seuerall things, but not two seueral parties.

*Quest.* And what thinkest thou of the office of the mediatur or of the midiatorship itself?

*An.* Euen as I think of the meane. For these thinges goe alwayes ioyntly together in Christ : namely that in as much as he is become a meane betweene the father and men , by vnion of natures, he shoulde also bee the mediatur betwixte them.

*Quest.* Then hath not Christ bene a mediatur in respecte of any of both his natures considered seuerally by it self?

*Ans.* No in deede, For neyther hath the woorde reconciled men too the Father , without the thinges that were done in the flesh: neither had this man on the other side escaped with victorie, & much lesse had he bene our deliuerer , had not that one selfsame person bene both God and man together. But yet there is this difference: y the word bled the working of y māhood which it toke vnto it, not for any neede of it, but of mere will & that it

shoulde



## Of christen questions

stode the māhod on hand of necessitie, to  
bozow this effectuall working at y hand  
of the deuine nature that toke it vnto it.  
Therfoze in this work of mediation (y  
is to say of reconciliatiō oꝛ attonement)  
some doings are attributed to the whole  
person of Chꝛist, (that is to say to both  
his natures working together,) some to  
his godhead seuerally by it selfe, & some  
to his manhod seuerally by it self: but to  
conclude, none of both his natures hath  
the mediatoꝛship by it self alone.

What is to  
be thought  
of the office  
of interces-  
sion.

*Quest.* But what shall we beleue concer-  
ning the office of intercession? for surely  
he that maketh intercession to another  
is inferior vnto him to whom the inter-  
cession is made.

*An.* I say, that is vntrew: for what shuld  
let, but y one equall maye intreate ano-  
ther his equall, oꝛ the superiour may in-  
treate his inferioꝛ for another man: And  
therfoze it should not folow that y sonne  
were lesser then the father, although he  
had taken this charge vpon him of hys  
owne will, euē without taking any flesh  
vnto him. But I haue shewed already,  
how the things that are writte of chꝛists  
intercession, must not bee restrained to  
the

The reason that agreeth with y<sup>e</sup> souerein-  
ties & degrees of this world. Forer  
how the worde is a meane betwene the  
father and vs, in respect of the vnion of  
the twoo natures: and howe he is the  
mediator betwene the father and vs, in  
respect of his office, I haue shewed euen  
now.

*Quest.* They say also, it shuld seme that  
the Godhead maketh intercession to it  
selfe, if Christ shoud be called an inter-  
cessor in respect also that he is God.

*Ans.* They say so in dede, but very un-  
skilfully. For although the Godhead be-  
ing a thinge vndeuidable, be whole and  
perfect as well in the sonne, as in the fa-  
ther and in the holy ghost: Yet notwith-  
standing when we consider the godhead  
in the persons, we consider it not with-  
out relation of one person to another.  
And therefore put the case (which thing  
is most trew) that Christ maketh inter-  
cession for vs to the father, euen in his  
Godhead vnited to the manhood which  
he tooke vnto it: yet shall it not folowe,  
that he maketh intercession to himselfe,  
seing that the father is one and y<sup>e</sup> sonne  
is another, in seuerall persons througly

D.

distinct

## Of christen questions

distincte, albeit that the father and the Sonne be both one thinge and one god, if the Essence of them bee considered without their persons. For like as in Christ incarnate there be seuerall things and not seuerall persons: so in the Godhead there be seuerall persons but not seuerall thinges.

Of praying  
to Saints &  
Angels.

*Question.* VVhat opinion hast thou of prayinge vnto Angels and Sainctes deceased?

*Ans.* That it is wicked Idolatrie.

*Quest.* Yet it may bee, that they which praye vnto Angels and Sainctes deceased, cannot awaye with the makinge of any Images. Ageyne yee shoulde haue made a distinction betweene suche as praye to the trewe and blessed Angels, or to the soules of them that were godlye and holy men in deede: and suche as worshyppe counterfet Aungells, that is to saye feendes, or whych worshyppe suche manner of Goddes as althoughe they were Goddes, yet shoulde they (euen by their owne confession) bee but wicked Goddes.

*Answer.*



I graunt, not onely that some sinnes are more heynous than others: Mat. 11. 22  
Iohn. 19. 11  
but also that suche as are guiltye of one selfe same sinne, are not alwayes a like guiltye. Neuerthelesse, he that synneth the greivouslye, dischargeth not hym that synned lesse heynouslye, out of the number of offenders. And therefore let vs suffer all this geere to slip, where of there is no question betwixte vs. Idolles are conceived by sonde fancye, and brought forth by the hand. Therefore are they Idolaters also, whose idoll lurketh like a shapelesse conception in the wombe of theyr imagination: neyther is there anye kynde of idoll more dwyllye, than this which is set vp in the very bowels of the mind.

*Question.*

But why callest thou that thing Idolatrye, which leaneth vppon good reason.

The good intentes of the popishe praying to Sainctes.

*Answer.*

He on that reason which not onely leaneth not to Goddes worde, but also teygeth fully against it. And yet I see not what good reason may bee alledged to defend so grosse a wickednes.

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**Quest.** I praye the shewe me why thou sayest so?

**Ans.** To call vpon one that is absent, who thou canst not make priuie to the meaning of thy mind, it is a point of extreme blockishnes. And to suppose that the soules of such as be deceased, eyther be present euerywhere, or if they be absent and heere mens wordes, do neuertheless perceiue the thoughtes of their mindes: I say that both of them are manifest and horrible sinnes of Idolatry: at least wise if it be Idolatry to sather that thinge vpon the creature, which is proper or peculiar to god alone. And whereas they make exception, that god discloseth our petitions vnto the sainctes, or like that the sainctes behold all thinges in I wote not what a wonderfull glasse of the trinitie: looke how easie a matter it is for them to saye it: so easie is it for vs to shake it of as a foolyshe and grosse forgerie. Moreover, as concerning the angells, we heere in deede that the lord doth their seruise in defending his children: and no doubt but they execute their charge as it is intoynd them, and are carefull (after their maner) for the wel-  
fare

fare of the godly. But what makes this  
that wee should pray to them: for howe  
may that bee done in faith, seeing we  
know not, neither when they come, nor  
when they goe: nor when they bee pre-  
sent, nor when they be absent: nor finde  
anye woꝛde oꝛ example of it in the holy  
Bible: but rather that the Angels haue  
not admitted so much as any outwarde  
religious reuerencing: finally seeing  
there is none in the whole world to be  
compared, eyther in power oꝛ loue to-  
wardes vs, vnto Christ God and man  
which sitteth at the right hand of the fa-  
ther, making intercession for vs, as the  
onely mediator betwene god and men:  
wherebpon sprange the rable of petiti-  
tercessours, but of manifest distrust in  
him: And as for the vnfaillinge loue  
of the Sainctes which manye men harp  
vppon, althoughe it be trewe: yet not-  
withstanding it is so awkely applyde for  
the pꝛoofe of praying to Sainctes, as it  
nederh no dispꝛoofe at all.

*Quest.* Yet notwithstanding wee pray  
one for another, and desyre one of vs the  
prayers of another, and in so doinge the  
apostle hath gone before vs by his owne

Another ob-  
iection of  
the Papistes  
for praying  
to sainctes.

2 Thes 3. 1.

D.iii.

example



## Of christen questions

**example.** Ergo to require the intercession of some others besydes Christ, it no whyt impeacheth the offyce of the onely mediator, vnto whom wee say not, pray for vs, but, haue mercy vpon vs.

**Answer.**

First wee are sure that the maynteyners of this praying to Angels and deadfolkes, holde not themselves within those boundes: but doo craue their helpe in theyr daungers and distresses, no lesse that the openest Idolaters that euer were, did in olde tyme craue helpe at the handes of theyr petygoddess that were vnder the throne of their Jupiter. Ageyne, for the members of one bodye to request one of vs too praye for another, so longe as wee may bee able to aduertise one another of oure affayres in this lyfe: is truly no poynt of praying vnto me, or of thrusting in mediators in Christes steade as they do: but rather a calling vppon our common father together wyth our brethren, in the name of the one mediator aforesayde: the whych onemynednes is a most acceptable Sacrifice vnto God.

**Question.**

**But**

But the holy Ghost himselfe is said to **Rom. 8. 26**  
make intercession for vs with vnspeak- How the  
able groninges. holy ghost  
prayeth for

Answere.

That is because hee teacheth vs to **vs. 1**  
grone and to praye aright, according al- **Rom 8. 15,**  
so as the same Apostle maketh hym to  
crye out.

**Que.** But when shall this intercession be **Christs in-**  
at an ende. **tercession**

**An.** Truly neuer: for even at such time **for vs is and**  
as it shall appeare that we be with god, **shalbe euer-**  
our cleauing vnto him shall not be but **lasting.**

by the stepping in of oure meane and  
mediato; and consequently of our head  
Jesus christ, whose reigning and prest-  
hod are everlasting in the same respect.  
Yet notwithstanding, the whole maner  
of ruling and gouerning the Church  
that is now vsed, shal vtterly cease, after  
that y last enemy, (that is to wit death)  
is put away, and al the chosen are taken  
bp with their head into everlasting life,  
and so god shalbe all in all.

**Quest.** But Paule sayeth that this king- **1. cor 15 28**  
dome or reygning shalbee yelded vp to Of the yel-  
the father, and that Christ shall become ding vp of  
subject vnto him. **christis kingd-**  
**dom to god**  
**the father.**

D.iiii.

An.

Of christen questions

**An** Paule verely hauinge an eye vnto  
 Christ, as too the sonne of god in deede,  
 howbeit as manifested in the fleshe, and  
 ioyned with his mēbers, doth worthely  
 attribute the chiefe glozy to the godhead,  
 whiche shall at that time be moſte of all  
 disclosed, when al enemies be ouercom.  
 And truely this subiection bestokeneth  
 ſome thing inferioꝝ to the Godhead (foꝝ  
 the creature shall neuer be made equall  
 with the creatoꝝ, no not euen in christ):  
 but yet it doth vs to vnderstand, that the  
 chiefe blessednesse (next vnto that which  
 is peculiar to the Godhead) consisteth in  
 this poynt, that God acceptinge vs (and  
 our head together in respecte that he is  
 man,) foꝝ his deere & faithfull subiectes,  
 will then at length geue vs the fulnesse  
 of felicity, and punish the rest as rebels  
 with endlesse paines.

Of christes  
 comming.  
 to iudges  
 ment.

2. tim. 4. 1.

Luk 16 19.

**Quest** But whereas it is sayd that he will  
 come at the last daye, to iudge bothe the  
 quicke and the dead: ther is som hardnes  
 in that saying. For it appeareth by many  
 places, of the Scriptures (and specially by  
 the Story or parable of the rich glutton)  
 that euery mannes iudgemente lighteth  
 vppon him immediatly after his depar-  
 ture



cure out of this life, whither he be godly Luke. 16. 23.  
or vngodly. 23. 24.

An. God dooth after a sorte execute his  
iudgement) euen the: insomuch as it is  
not to be doubted, but that the soules of  
the Godly whom Christ doth gladly re- Acts. 7. 60  
ceiue, haue a foretaste of the eternal hap- Phil. 1. 23  
pines: and contrariwise y<sup>e</sup> the soules of  
y<sup>e</sup> vngodly haue a forefeeling of y<sup>e</sup> horri-  
blenes of eternal deth. Notwithstanding,  
besides that the said fore iudgement hath  
respect only too their soules, while their  
bodies lye still a sleepe in the dust: the  
full declaration & executing of the iudge- Math. 25. 33  
ment, whereby the whole man shall ey-  
ther bee made owner of eternall life, or  
els be cast into endlesse torment, is de-  
layed to the last day of the generall Re-  
surrection.

Quest. By the deade then, thou meenest The deade  
not them that shalbe deade at such time  
as they shalbe iudged: but suche as haue  
ben dead before, and shall then bee risen  
ageyne. VVhich then be the quick ones  
that thou matchest againste the deade  
ones?

An. They be those whome Christe shall  
then finde stil aliuie in this world, at that  
second

## Of christen questions

**1. cor. 15. 51** second comminge of his whiche shal be  
**52.** most glorious. The sodain chaunging  
**matth. 4. 15.** of which men intoo the one state oꝝ y<sup>e</sup> o<sup>r</sup>  
 ther of y<sup>e</sup> life to come (y<sup>e</sup> is to wit either  
 of endlesse death oꝝ of euerlasting life)  
 shalbe vnto the in sted of bodily death &  
 rising againe, as the Apostle teacheth.

**Endles dāp- Quest.** How are they sayde to bee dam-  
**nation.** ned to endlesse death, who not withstan-  
 dinge are risen againe neuer to dye anye  
 more?

**An.** Bycause that to live in so horrible  
 torments both of soule and bodie, deser-  
 ueth not the name of life, but rather of  
 death.

**Obiection a Quest.** But the Resurrection? is it not in  
 gainst the generall of gods goodnesse, yea and that  
 in Christ who is the first frutes of them  
 that ryse?

**An.** Like as the father created all things  
 in the Sonne: so also shall the wicked  
 receiue life againe in him, that is to say,  
 by the operation of his power. And yet  
 for all that the blessing of life shall turne  
 to a curse in the vngodly, like as al other  
 things doe. The wicked therfore shal not  
 ryse againe by the benefite and vertue of  
 Christes resurrection, (for this resurrec-  
 tion

tion is knit vnto blisfed life, with an vnseparable knot: and therefore none but only suche as beleue in Chyste and are truely grafted into him, are made partakers of that. ) But by the power and authority of the Sonne as he is a Judge: who at the same time that he pronounced the sentence of double death, and specially of eternall death against all mankind, did euen then condemne all men in the penaltie of rising againe, sauinge those whom he himself shoulde preserve from death.

Gen. 2. 17

Gen. 3. 19

*Quest.* Neuertheles, seying that the body mooueth not of it selfe, but onely is the Instrument of the soule: it seemeth too stande with equitye, that the whole punishment of sin, or the whole glorye of rightuousnes, shoulde haue cleaued too mennes soules. *Obiection a* *gaine the* *punishment* *of the bodie* *for the soules* *offences.*

Answer.

The whole Scripture seaketh against it as ofte as it maketh mentiō of the resurrection, which doubtles agreeth not properly to the soule. Again although the body sin not of itself alone: yet doth the whole man sin, and therefore he is iustly punished whole. And chyst were not a perfect redeemer, if he shoulde let the bo

1. cor. 35. &amp;c

1. thes. 5. 23.

Heb. 2. 14

dyes



## Of christen questions

eyes of his seruants lye still in rotten-  
nesse. Neither had he needed to haue ta-  
ken a body vnto him, if he had come to  
deliuer no more but our soules.

**Eternall life  
and eternall  
death.**

**Quest.** But what maner of life shall that  
eternal life bee, and what maner of death  
shall that eternall death bee?

**Ans.** It is to no purpose to searche for  
these things: not only bicause such cu-  
riousnesse is to bee condemned, as dri-  
ueth men too demaunde the things that  
the lord hath as yet hidden from vs: but  
also bycause it is a poynte of extreame  
madnesse, to bee desirous to comprehend  
that whiche a manne is not able to con-  
ceiue. If wee were now able to con-  
ceiue that blisfulnesse, wee shoulde  
already after a sort possesse it, in as muche  
as y<sup>e</sup> vnderstanding of man doth at least  
wise so far forth intoy the thing that is to  
be vnderstood, as it conceiueth it in vnder-  
standinge. The like also is too bee  
thought of the euerlastyng paynes:  
whereof wee see that euen a berye light  
concepte of them doothe nowe and then  
driue men to dispaire, and too horrible  
fates. Now then, that men feelee not  
as yet the horriblenes of the euerlasting  
fyre

hise any fuller: it is to bee imputed to  
goddess forbearing, who as yet delay-  
eth his wrath. Therefore let vs rather  
seeke, by what way wee come too it, that  
wee may holde the way of life: and let  
vs settle ourselues in the things that the  
Lorde hath opened vnto vs concerning  
those matters in his word: namely that  
the happinesse of the Godly, and the un-  
happines of the vngodly, shalbe so great  
that the maner and measure of none of  
them bothe can be comprehended by vs  
as now.

*Quest.* Then which is the way to eternall  
life?

*An.* Euen Christ, as he himself witnes-  
seth: neither is ther any other way that  
leadeth vnto life.

*Quest.* And yet he quickeneth not all  
men.

*An.* I graunte that he quickeneth none  
but those that walk in this way. And to  
walk in this way, is to ioyne a mannes  
self vnto christ, yea & after a sort to incor-  
porate himself into him, by beleeuing.

*Quest.* VVhat callest thou faith?

*An.* The faith or beliefe whereby the  
childzen of light differ from the childzen

The onely  
way to eter-  
nall life.  
Ioh 20.7.9

The distinc-  
tio of true  
faith.

of

## Of christen questions

of darknesse, is not simply that Insight (which the deuilles haue as wel as they) wherby it commeth to passe, that a man acknowledgeth the thinges to bee true, which are contained in the writings of the Prophetes and Apostles: but mozeouer it is a stedfast assent of the mind accompanying the same Insight, wherby it cometh to passe, that eche man applyeth particularly to himselfe, the promise of euerlasting life in Christ, in case as if he were in full possession of it already.

**Rom. 8. 37**  
**&c.**

**Whens true**  
**faith comes**  
**meth.**

**Quest.** VVhither doth nature yeelde vs this fath, or dooth grace geue it? or whether doth partly nature and partly grace geue it?

**An.** Only the mere grace of god, which begetteth vs anew.

**Que.** Are there not common Insightes, and felinges of god in the nature of man though he bee corrupted?

**An.** Yes verely be there, howbeit euen as som rubbices of a very princely building. Again I say thus much, that this

**Mat. 16. 17.** faith is not grownded in naturall In-  
**Ioh. 1. 19. &** sights: but there must further bee added  
**38. 17. 18** the thinges that god hath disclosed to the  
world peculiarly by his Prophetes, and

Apo



Apostles, which things fleshe and bloud  
could neuer haue once thought of. Lastly  
this thing also is to be marked (wherein  
consisteth as it were the speciall and pe-  
culiar difference of faith) namely that  
eche man must apply the promises of eter-  
nall life in Christ, peculiarly to himself  
by beleeuing, which testimony the scrip-  
ture calleth assured perswasion. *Quest.*

I pray you let vs step a litle aside to dis-  
course of mans corruptiō. First I demaund  
what thing thou thinkest to be corrup-  
ted in the nature of man: and secondly  
what maner of corruption the same is: &  
lastly what remedie there is against it.

*Ans.* To the first demaund I answer, that  
the whole man is corrupted: yea & so cor-  
rupted, as S. paules saying (namely that  
we be dead in our sinnes) is to be vn-  
derstande of either part of man.

*Quest.* Doth this corruption touche the  
very substance of him.

*An.* Yea in deede doth it as concer-  
ning the bodye, which euen therefore is  
become mortall. But of the soule we  
must thinke other wise.

*Quest.* What shall we thinke then of  
the corruption of the soule?

*Ans.*

1. Cor. 1. 31  
19. 14.

Col. 2. 2.

1. Thes. 1. 3  
Of mans cor-  
ruption.

Corruption  
of the body  
in substance  
John. 3. 6  
Ephes. 2. 5

That is to  
wit both of  
soule and  
bodye.

## Of christen questions

**Corruption** **Ans.** That it is corrupted in qualities,  
of the soule which for instructions sake I make to  
in qualities be two, namely reason and will.  
and vvhich  
those qualis  
ties bee.

**Quest.** Doest thou then place qualities  
in the soule?

**Ans.** I doe so, howbeit agreeable to a  
spirituall and single nature. Otherwise  
if a soule or a spirit be nothinge else but  
a substance, then let vs make as many  
vndergoddes as there be soules of men.  
But to the ende wee may eschew many  
crabbed scholepointes at once: yee shall  
vnderstand, that I admit but one soule  
in a man: for I reade not that there were  
any mo created, and I deeme it an ab-  
surditie, that any one bodye should bee  
indewed with any mo soules than one.  
Also by the qualities of the Soules I  
meane two thinges. That is to wit, first  
the powers grounded in the soule: which  
I saye are no lesse to be distinguished,  
(howbeit by such distinction as agreeth  
to a spirituall nature) from the very sub-  
stance of the soule it self, than the power  
of drawing Steele is distinguished from  
the substance of the Adamant: And se-  
condly the soundnes, or the rightnes, or  
(as Poiles termeth it) the goodnes of  
the



the same powers, which I saide to be  
two.

*Quest.* VVell then, considering that the  
fall of man can neuer be sufficiently vn-  
derstoode and discribed. They that a-  
touched original sinne to consist onely  
in accidentes or qualities, seeme to take  
it but for som superficial blemish, that  
sticketh as it were but to the skin.

Error in  
opinion about  
original sin.

*Ans.* These be fond conceites of foolish  
men: and after the same sort did Satan  
in times past beguile some men, & wold  
needes wrest the christian principles to  
the ragged rule of their own most foolish  
reason. By those qualities I meene not  
some accidentes or byfallcs, but things  
that sticke in the very nature it self, and  
yet may be disseuered from the very sub-  
stance and as it were from the grounde  
worke it self wherein they be, not in very  
deepe, but by reason and in thought.

what is meet  
by qualities  
in the soule,

*Quest.* Your saying then in effect, is that  
the qualities of the soule are corrupted,  
and not the substance of it.

The soule is  
not corrup-  
ted in sub-  
stance but in  
qualities, for  
otherwise it  
should die  
as the bodie  
doth.

*Ans.* I say so, and I say further that the  
contrarie opinion is the certein and the  
open way to Epicurishnesse, that is to  
say to mainteine the mortality or dying

of the

of the



## Of christen questions

of the soule. For graunt we once neuer so little corruption of the substance of y<sup>e</sup> soule, we must nedes confesse that the soule it self is in dainger of dying. Agein if the whole soule be corrupted: the must the whole soule needes dye out of hand. But if y<sup>e</sup> corruption be but in some part of the soule: how can there be any diuision of partes in a single substance, such as the soule is? Therefore whosoever will mainteine this so awk and wicked opinion, had neede to be stark mad: and no lesse blind had they neede to be, that should giue eare to him.

*Quest.* Let vs leaue this geere for those to delight in, vpon whom the lord shall execute his rightfull iudgmentes. Now proceede and tell me what the same corruption is.

*Neither reason nor will is taken away by Adams fall, but both of them be vtterly defaced and corrupted.* *An.* Neither reason, nor will is taken away (as I said euen now): for had they bin taken quite away, the soule of man must needes haue perished, or vtterly byn none at all. But both these powers are so sore defaced: that whereas the eye of vnderstandyng oughte to haue byn most cleere, accordyng also as it was before the fall: now, (specially in matters pertey-

perteyninge to God and concernynge  
 righte conscience, ) it partlye seeth no-  
 thing at al, (no not even when the light  
 of the creator is set before it ) accordyng  
 as it is to bee scene in the cheefe points  
 of the trewe religion: the which, mans  
 reason not onely lotheth, but also fygh-  
 teth against them as fowle and false with  
 toothe and nayle): and partly if it see, it  
 seeth verye dimly: so as those small  
 sparkes of glimmering lycht that were  
 left in man to the end he should bee vt-  
 terly vthercusable (of which sparkes ther Rom. 1. 20.  
 is no man but hee hath somme bred in  
 his mynd, and manye mo haue byn  
 found out by men in bendyng themsel-  
 ues to the considering of higher things)  
 do by and by leaue a man at his first step  
 into the gate of truthe, and therefore are  
 farre vnable so to foregyde him as he  
 maye attayne to the p'taitles of truth.  
 And farthermoze as cōcerning byright-  
 nes to bee mainteined betwene man &  
 mā: although y eysight of mans mind be  
 somewhat lesse dull in those matters, ve-  
 rely because god so moderateth his iudg-  
 ment, as y felowship of mankind (out  
 of which he gathereth his church) might  
 C. ij. the



## Of christen questions

the easlier be p̄serued, which otherwisc  
woolde perishe out of hand according to  
the desert of mans fall, if all discerning  
of right and wrong, & of vertue and vice  
had bin taken quite awaye out of mens  
mindes: yet notwithstanding, right great  
is the blindnes of mē, both in discussing  
of general grounds, but specially in dis-  
cussinge of matters debatable. Which  
thing is manifestly p̄oued by ȳ repug-  
nancye which is found, not onely in the  
opinions of the common people where  
there be as many wits as ther be heads:  
but also euen in ȳ iudgments of ȳ wisest  
philosophers and lawemakers: wherein  
many haue weeryed themselves of late  
to no purpose, to make them agree toge-  
ther. Now come I down to the other po-  
wer of ȳ mind, which is the seate of the  
affections. And wheras the same ought  
to be ruled by reason as by a wagon gui-  
der: yet notwithstanding, how oftē doth  
it harie him headlonge awaye: And no  
maruell seing that sometimes it carpeeth  
awaye euen the very soule it selfe. I for-  
beare to speake of ȳ heady vnrulines of  
all the naturall affections, which incon-  
uenience, reaso fighting against it, doth  
after

Namely  
will.

Rom. 7. 18.  
19.



after a sort see and finde fault with: but Rom 7.8  
only gods lawe doth vtterly discover it. 10.&c.

And to the increase of y<sup>e</sup> darknes wher-  
with the power of vnderstanding & wil-  
linge is ouercast, there is yet another  
wozser inconuenience: namely y<sup>e</sup> reason  
sucketh vpon vntruth, & wrestleth wil- Reason vn-  
fully against gods wisdom, euen when reformed  
she is conuicted: and y<sup>e</sup> the will is carped sucketh als  
wilfully vnto vice euen against the re- waies vppon  
prehensions of reason, (such as they be) vntrithe,  
and is not able eyther to seke or to shun  
any thing aright, bycause she is wholy  
a slaue vnto sinne.

*Quest.* Are we blockes then?

*Obiection.*

*An.* No, for when I say that mans vn-  
derstanding & will are blind & froward:  
I do not vtterly beræue him of y<sup>e</sup> power  
of vnderstanding and willing.

*Qu.* Ergo thou takest away freewill.

*Of freewill.*

*An.* If by free, y<sup>e</sup> meene willing or vn-  
constrained: I am so far frō taking that  
away: y<sup>e</sup> contrariwise, I say the whole  
mind is willingly and of it owne accord  
caried vnto euill. But if y<sup>e</sup> take freenes  
to be neuer so smal an ablenes of it selfe  
vnto either of both (y<sup>e</sup> is to say to be in-  
clined of it selfe as well to the thing that

*E iij.*

is good

## Of christen questions

**Rom. 3. 10.** is good in deede, as to the thinge that is euill): that do I flatly denye, vpon warrant of the testimonies of y<sup>e</sup> whole scripture, which in maner are infinite: considering y<sup>e</sup> of al the whole number of men (the saintes onely excepted) ye cannot bring me one that hath knowen the true goodnes, and muchlesse coueted it.

Philosophicall vertues.

*Quest.* In what case then doost thou make the philosophicall vertues to bee?

*An.* First I say, that many of the true vertues neuer came in the myndes of y<sup>e</sup> philosophers, if they were not christians: secondly y<sup>e</sup> the same vertues which they knewe, are not discribed fully y<sup>e</sup> enough by the: & finally y<sup>e</sup> ther was neuer any man found in any age that was indebted so much as with y<sup>e</sup> philosophicall vertues, except he were regenerated.

Philosophicall vertues be sin in the vnregenerated.

**John. 3. 3. 5.**

Necessitie of sinning.

*Quest.* But surely the philosophicall vertues are not finnes.

*An.* Yes truly, euen finnes, if sinne bee an vnlawfulness, that is to say, any manner of thing that steppeth neuer so little aside from the lawe of the lord.

*Quest.* But if thou inferre necessitye of sinning, (as needes thou must inferre it if thou take away consultation and elec-

tion

tion) thou seemest therby to take away sinne.

An. This consequence is many wayes false: for necessity excuseth not sinne, if a man haue willingly cast himself into the setters of it. And as for this necessity whereof I now treat: it is not of nature, but of mannes owne wilfull fall. Agein I take away neither deliberation nor choise: but I say that the man which is not regenerated, cannot but miscon- sult or misadvisse himselfe, and also mis- elect or mischose, by reason that his po- wer of vnderstanding and willinge is vtterly corrupted.

Que. But it semeth a mockery to thinke Choyce. that there is a choyse, except ye admit it as a meane betwixt good and euill.

An. I say rather it as mockerye which thou speakest. For there is a kynde of choyse also euen betwixt euill and euill. And therefore looke when reason counselleth that which is lesse euill, and wyll eyther embraceth that which is the worse, (as commonly it is wont to do,) or else suffereth it selfe to bee ruled by reason: then doubtlesse dooth it choyse, howbeit alwayes euill.

C. iij.

Quest.



## Of christen questions

**Naturall rea** *Quest.* Nay surely it is not the nature of  
so couleth reason too counsell euil.

**nothing but** *An.* Soothly so doth reason beare himself  
euill.

**2. cor. 2. 14.**

*An.* Soothly so doth reason beare himself  
in hand. For euill putteth vppon it the  
countenaunce of good to make reason to  
like of it. But the true rule to discerne  
good and bad by, must be searched out of  
Gods lawe, and not out of mannes cor-  
rupted vnderstanding. Therfore euen  
the very same thinge which the naturall  
man (as the Apostle termeth him) thin-  
keth to bee good, and coneteth as good, is  
by Gods spirite termed euil, as alwaies  
stepping somwhat aside from that which  
is rightly good. For surely as for the  
thinge that gusheth out of so vncleane a  
sinke, although now & then it bee not al-  
together so foule as the very filth of the  
sinke it selfe, yet must it needes bee vn-  
cleane.

**How neces-**  
**sity and free**  
**will or wil-**  
**lingnes may**  
**frame toge-**  
**ther.**

**Necessity.**

**Willingnes.**

*Quest.* Yet doo I not perceiue howe the  
thing may be called free, which of neces-  
sity is caried but to the one parte onely.

*An.* Then remember thyselfe, that ther  
is a difference betweene compulsion &  
necessity. For many things y are of ne-  
cessity, are also willingly: of which sort I  
thinke thou wilt not deny but Christes  
death

death was one. But nothing can be both **Compulsion**  
 of compulsion, and of willingnesse toge-  
 ther, no not even in those things which  
 we are mosse unwilling to do: as when  
 Seamen suffer losse. Againe I pray thee  
 looke a little neerlyer, howe thou maist  
 define freenesse. For whether of these  
 thinkest thou is more free: he that is in  
 suche state, as he may bee eyther free or **Freenesse.**  
 bound: or he that is so free, as he can by  
 no meanes so much as thinke of beinge  
 bound: Truly if thou take that to be free  
 will, which may bee led either to good or  
 too euill: thou shalt quite bereue bothe  
 God, and the Angelles, yea and vs also,  
 (after wee bee taken vp into heauen,) of  
 that freenesse. Yea and it seemeth, that  
 this also may bee doubted, whether the **Mannes free**  
 first man were indewed with the saide **nesse before**  
 freenesse of debating on eyther part, be- **his fall.**  
 fore he had geuen eare to Satan. For  
 how could euill come in question: seing  
 it was not yet entered into the worlde:  
 So as it seemeth to me, that befoze that  
 time, Adam, was of his owne accoꝝd with  
 his whole minde and bodye disposed too  
 good only, without any contrary thought  
 or debating at all, and much more with-  
 out



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out any purpose: all which things God  
thā hath brought into mans disposition,  
by putting concupiscēce or luste into vs.  
Rightly therfore was that tree called the  
tre of the knowledge of good & euil, inas-  
much as befoze the eatinge thereof, man  
neyther knewe nor coueted any thinge  
but only good: the forgetfulnesse wherof  
is so ouerspzed by eatinge of that tree, y  
euer since, men haue not ceased to debate  
of the endes of good and bad, though they  
thēselues be shet by within the bounds  
of euil. The conclusion is this, that they  
only are endewd with free will, which  
are set free from the bondage of sinne.

John. 8. 36

Rom. 6. 16.

& 8. 15.

Of preuen-  
ting grace.

And of this freedome (which shall neuer  
be thozowly perfect til we be utterly sin-  
lesse in the other life eternal) they haue  
the spirit of God for an assured pledge.

*Quest.* Then in the receiuing of the first  
grace, men do but suffer the grace of god  
to be wrought in them, & are not ioint-  
workers with the grace.

*An.* Truly if yee haue an eye to the  
order of the causes, and to the first ente-  
rance of the grace, whereby the lord sha-  
peth vs newe ageine, yee muste needes  
graunt, that the same proceedeth wholly  
of



of God, who loueth vs first, when we be yet his enemies: and that wee bee but onely receyvers of it. But if yee consider the verie instant of the time when in God woorketh in vs: yee shall finde that the ablenesse to bee willinge to receiue is genen vntoo vs, and also that wee bee willinge to receiue, both together in one selfe same moment: For otherwise the grace were in vaine. Therefore as many as impugne this manner of togetherwoorking, as though it were repugnant too the grace of God: they bewray their owne unskilfulnesse many wayes, consideringe that this selfsame togetherwoorkinge is the gyfte of Gods grace, and woorketh in such wise together with it, as that in order of causes it is in deede the latter, like as it foloweth immediatly after the cause that woorketh the effecte: by reason whereof all thinges are fathered whollye vpon the onely grace of God: and yet notwithstandinge, God at once and in one selfsame moment bringeth to passe, both that through grace wee may know, and through grace wee doo knowe in deede

Rom. 5. 10.

Tit. 3. 5.

1. Ioh. 4. 19.

The woorking of naturall witte with preueninge grace.

## Of christen questions

in deede that thzough grace we may wil,  
and thzough grace wee do wil in deede:  
and finally that thzough grace wee may  
doo, and thzough grace wee doe indeede.  
For the efficient cause in possibility can  
not be called efficient in working, vntil  
it be perfozmed in very deede. Moreo-  
uer sith there is not taken frō man, ney-  
ther the ability of vnderstanding, nor the  
ability of willing, as I haue saide afoze,  
but only y<sup>e</sup> ability to vnderstand rightly,  
and to will rightly: it cannot bee denied  
but that at least wise ther is in him a na-  
tural togetherwozking, bycause y<sup>e</sup> wher-  
as y<sup>e</sup> first disposing grace is not receiued  
but of one that hath vnderstanding & wil,  
and men by nature do generally vnder-  
stand and will: man receyueth the offe-  
red grace, not as a block, but as one that  
is endewd with vnderstanding & will:  
and so farfozth as he doth but vnderstand  
and will, he wozketh together w<sup>th</sup> god his  
maker, at whose hande he hath receyu-  
ed those natural powers: But in respect y<sup>e</sup>  
he vnderstandeth well and willetth wel:  
that must bee wholly attributed too the  
newecome grace: whereby it commeth  
too passe, that he pzepareth to make him-  
selfe

self ready to vnderstand aright, to wil a-  
right, and to do aright, when he hath re-  
ceiued the grace: and also that he vnder-  
standeth, willet & dooth rightly indeede.

*Quest.* And what is to be thought of the effectes of the first grace.

Grace effect-  
tuall by  
grace.

*An.* That the first grace is effectuell, it  
is to bee imputed to Gods second grace,  
for wee should straytwaies fall from the  
first, if there folowed not another imme-  
diatly after, to make the former effec-  
tual, and so must ye procede on stil from  
grace to grace.

*Quest.* But it could hardly be denied, but  
that as sone as we haue receiued the first  
grace, we worke together with the rest  
of the graces folowing, & so consequent-  
ly that the later graces are bestowed for  
merit or desert of the former grace.

Of Merit or  
deseruing.

*An.* Away with the names of desert, and  
merit, which fight ful but against grace,

Rom. 4. 4  
1. Cor. 4. 7

how much so euer the halsepelagian so-  
phisters prate to the contrary. He that  
denyeth vs to worke together with the  
first grace, denieth the efficacy of the first  
grace. And looke what I haue sayde of  
the first grace, the same doo I say of the  
graces that inslew. For that the first  
grace



## Of christen questions.

grace is so effectuell, as that wee vse it well: wee may thank the seconde grace for it. For were not the seconde grace present, yea & both freely geue & freely effectual: we shold not only not goe forward, but also goe quite backe againe, into a far worse state then wee were in before. Then also this together working, which (as I said) procedeth wholly of the insewing grace, what hath it in it that may merite or deserue anye recompence at al: Nothing at al: for euen then when wee after a sorte doe vse it well, (which thinge also, if the matter be well lookte vppon, is throughe grace): we doo rather vse it amisse.

Mat. 25. 14

I confesse then that the faithfull seruantes haue Talentes committed vnto them: But yet agayne it is of mere grace that the workinge of those Seruantes is allowed, and that they be taken for faithfull Seruantes, and finally that rewarde is geuen vnto them whiche is not due vnto them in anye other respecte, than bicause it was freely promysed, and is freely performed.

Rom. 4. 5

Of the spre Quest. But I woulde fayne learne this of you

you also: Howe this corruption is spread into mankinde? Namely whither it bee by nature or by imitation?

An. Forasmuch as ye bee sure inough, that it is come in: ye should rather haue asked how it might be driven out again. Neuerthelesse because of many noysome errors, I wil indeuer to satisfie you in this behalfe also. I answere therefore, that the malady is firste spread abroad by nature, and afterwarde confirmed by imitation.

Quest. How can yee prooue that?

An. By many textes of scripture when ye will, and specially by Paules argument groundesd vpon effects. For euen they also do die, which could not imitate Adam, by reason they are not of yeres of discretion: but death is the reward of sinne: ergo all men are in originall sinne.

Quest. What if I should say that the firste death (which is the separation of the body and the soule, and the loosening of the same bodye againe into his first groundes,) is naturall? For all compounded thinges are naturally subiect to dissolution.

Ans.



Of christen questions.

**Gen. 2. 17.** **An.** God himselfe speaking by Moyses  
**& 3. 19.** wil disproue you. Besides this, your ar-  
**Rom. 5. 12.** gument holdes not of necessitie. For al-  
though the thinge that is compounded,  
may of it owne nature be dissolued: yet  
notwithstanding it is not dissolued in  
verye deede, vntill the cause that com-  
pounded it, doe first cease to mainteine it  
together. What absurditie then is there  
in my speeche, when I say that mā was  
in such wise created of soule and bodye,  
yea & that mans body was in such wise  
compounded or compacted together of y  
elementes, as the creator of them wold  
haue mainteined the together for euer,  
had not sinne stept in by the way?

**Of the con- Quest.** I graunt then that mortall bodies  
ueying of are begotten of mortal bodyes. But what  
the soule. is that to the corruptiō of the soule, on-  
lesse thou thinke that the soules also are  
conueied ouer from one into another.

**Ans.** What opinion many of the olde  
writers haue had concerning this mat-  
ter, I passe not, neither will I greatly  
strine aboue it, so it be agreed vpon that  
originall infection is spred into vs by  
nature. Yet thinke I it not good to dis-  
semble this, that y doctrine of conueying  
ouer



ouer of the soule seemeth very awk to me: for either must the whole soule, or at least som peece of it be conueied ouer. Now if the whole bee conueyed: then doubtlesse must the parts of it nedes be quite dispatched out of hand. But if there bee but some peece of it conueied: how can anye peece bee cut away from an Essence that is most single?

*Quest.* If the soule come not of the corrupt father, but of him that is the father and maker of spirites: howe comes it by that corruption? Is it by infection of the body that is knit vnto it, like as an ointment the better it is, the soner it takes a tange of the vncleane vessell?

Bezaz opis  
nion of the  
creation of  
soules.

*An.* Truly me thinkes your reason is sufficient to satiffie al modest wits. But how soeuer the case standeth, let this suffice: that like as Adam receyued the image of god for himself and his, so lost he it frō him and his: & god (according as he had threatened) forsakes their soules as sone as he hath created them & shedded them into the bodie: wherby it comes to passe, that al of thē are borne y childzen of wrath, namely as heires of corruptiō and of their foresathers guiltinesse.

Rom .5.12  
&c.

¶

*Quest.*

## Of christen questions

To be made  
one with  
christ is the  
only remedi  
of sin, death  
& damnatiō.  
That is to  
say, parttak  
ing of christ  
or being  
made one  
thing with  
Christ.

Esai. 9. 5.

Rom. 8. 32.

1. cor. 10. 16

Eph. 5. 30.

Iohn. 17. 11.

2 I. 22.

**Que.** Now then let vs returne to the on-  
ly remedye of this mischeefe, that is to  
wit, to christ taken hold vpon by faith,  
which is the gifte of God. Therefore I  
wold haue you to declare vnto me what  
you meene by taking hold, ingreffiing,  
incorporating, and communicating with  
Christ.

**Ans.** They that imagine there is any  
ioyning or linking together of the sub-  
stances, after what maner so euer they  
dreame it to be: they be vtterly deceiued  
and iudge fleshly of spirituall and mis-  
ticall thinges. Ageine, they that auouch  
Christes onely operacion or efficacie  
to be the thing wherof we be made part-  
takers: seeme not to haue weyed suf-  
ficiently the expresse textes of the scrip-  
ture, wherin Christ himselfe is plainly  
sayd to bee giuen vnto vs, and also his  
workfulnesse in vs is described. To the  
intent therfore that this communicating  
may be vnderstoode: we must set downe  
two thinges. Wherof the first is this:  
y christ himselfe is made ours by y bene-  
fite of the father, so as all beleuers may  
say, this thing (y is to wit, christ y sonne  
of god manifested in the flesh) is mine,  
by

by the graunt and freëgifte of the father,  
that I might introy it.

*Quest.* Here I pray you giue me leaue to say a little by the way. Surely he that so speketh, is owner or maister of the thing that was giuen him: are wee then owners or maisters of Christ, and not rather he the owner and maister of vs? *Answer.*

A euill as  
gainst our  
ownering  
or posselsing  
of Christ.

Being that the father hath giue vs vnto  
to Iesus Christ, & that Christ himselfe  
hath redeemed vs by giuing himselfe for  
vs: if any mā deny Iesus Christ to be y  
owner & maister of vs, (yea and y of be  
ry god right) accursed be he. Therefore  
when I say he is ours, y is to wit which  
beleue: I meene not y there is giue vnto  
to vs any superiorty ouer him, but I say  
y he is gyuen and borne vnto vs or for  
our sakes. As for example, a mā takes a  
wife, which must obey him & be seruisa  
ble to him: & yet on the other side y wife  
may say, like as I am this mans wife,  
& my father hath giuen me vnto him to  
haue authoritie ouer me: so on y other  
side he is my husband, & hath giue him  
self to me to introy him, verely to y end  
he may loue me and cherish me as his  
wife. Which similitude thou knowest

John. 13. 3.  
& 17. 10.  
1. cor. 6. 20.  
& 7. 23.

If.

wel



## Of christen questions

Rom. 7.1.

3.&c.

1.COR. 11.2.

Epc. 5.15.

Ephe. 5.30.

Why oure  
communiz  
ting with  
christ is cal-  
led spiritual.

well ynough that the prophetes and the apostle do ordinarily vse to betoken this communicating of Christ. The other point of this communicating, is, y he is ours in suche wise, as no coniunction of bodies, whither it be naturall or artificall, may bee compared with it. Yet notwithstanding, it tendeth not to this end y there shold be made but one substance of his & ours, or but one person of his & ours, all which thinges are most grosse forgeries & vtterly wide from the kingdome of heaue: but it tendeth to this end only, y his spirituall workfulness should be y more certein, the more nere, & the more effectuall in vs. And yet by y way this is certein, y he in such wise becommeth ours, y he becommeth one thinge with vs in deede: and the head & members of any body cleaue not so fast together by nature, as this coniunction of Christes is fast and streit knit vnto vs: insomuch as we be fleshe of his fleshe, & bone of his bones: howbeit it is wholly spirituall and mysticall.

*Quest.* I pray you shewe mee why you call it spirituall?

*An.* I call it spirituall, not in respect of  
the

the thing that is communicated, ( for it is certaine y<sup>e</sup> Christ is communicated vnto vs, not onely in spirit, but also in his whole manhod ) noz also as though this communication were imaginative and consisted onely in thought without the thing it self to settle vpon: noz finally as though we were said to be become one thinge with Christ, only in respect of cōsent, after which maner Luke saith **Acts. 4. 32** that y<sup>e</sup> beleuers were all of one hart and one mind: But bicause all this takinge hold is done altogither by the mind & by faith, & bicause the holy ghost is y<sup>e</sup> partie by whose linking these thinges are knit togither which are so farre a sunder in respect of distance of place: and y<sup>e</sup> in such wise, as that in this spiritual copulatiō, Christ is as the head, & the churche is as his body, drawing spirituall life frō him **Ephc. 4. 15.** hir onely head. And therfore all y<sup>e</sup> whole **16.** reall growing together of the very substances into one, (aboute the which so many men haue strived now longe ago with so much ado, and by meanes wherof that monstar of transubstantiation and consubstantiation was afterwarde brought into the Lordes supper ) is a

## Of christen questions

grosse forgerye of mans sondnes, by no meanes agreeing either with the spirituall life, or with the verines of Christs body, or with the propozition of faith.

*Que.* I heere well that Christ himself is receiued of the faithfull by faith: I heere that the church is spiritually cuppled to hir head by the bond of the holy Ghost: but yet perceiue I neuer the more, how these thinges that are so farre a sunder should be vnited.

*Ephc. 5. 32.* *An.* I graūt so. For it is not for nought that Paule crieth out, that it is a great mystery, Rightly therfore doeth one giue warning, that wee should rather labour to feele Chryst liuing in vs: than to be made priue to the reason of this communion: as which surmounteth our capacite, although wee bee sure that it is spirituall, and that faith is the instrument in doing of it.

### *Question.*

*V*What if wee should say that christ is communicated vnto vs, onely as touching hys force and efficacie? and that wee should refer this place of Paules, (*vvee bee members of his bodie of his fleshe and of hys bones,*) vnto Christes incarnation?



tion?

An. Concernyng Chriftes beyng one with vs, so as we may afterward drawe life out of him being vnited with vs, the scripture speaketh moze manifestly of it than that it may bee applyed to his only operation or woorking in vs, in as muche rather as it is the foundation both of the effectuall intercommunynge, and of the benefite of imputation. which thinge appeereth euen by the proportionablenesse that is betwene it & bodely nourishment, wherof Chrift himselfe is the authoꝝ. For like as if a man will receyue the nurrishment of bodely foode in suchwise as may be to the sustenance of hys lyfe: it behoueth hym to haue it so farfoorth his owne, as he may euen eate it: So also to the intent wee may sucke the ieuice of the spirituall and endles lyfe out of Chrift, it behoueth vs to take holde of him with the mouth of fayth, and spirituallly as it were to digest him into vs. As for Paules place concerning Chrifts taking of mans nature vnto him, it cannot be fitly applied to this matter: for according to that: all

Christs be-  
ing one  
with vs and  
wee with  
him.

Ephes. 5. 32

F. iiij.

Christs

## Of christen questions

Christes members, which thinge the Apostle setteth downe, as peculiar to the Church alone, and so also dooth the resemblance of bodily wedlocke importe. For every man and every woman are not one flesh: but eche man is one flesh with that woman whose husband he is, and eche woman is one fleshe with that man whose wife shee is. And therefore this cupplinge into one fleshe, is not of nature, but of couenaunt: and so also is our coniunction with Christe into one spirit. Too conclude, If the Apostle had ment so as you say: namely that Christe hath knit himselfe vnto vs but by his Incarnation, and that wee be ioyned vnto him but by faith: he should rather haue sayd, that Christ is of our flesh and of our bones.

The frute of *Quest.* On foorth, I pray you, and shewe our beeing mee what we receiue by being spiritually one vwith Christ, made one with Christe through faith as you haue sayd.

Eph. 1. 13

19 &c.

Eph. 3. 8. 9

19.

An. Again wee enter into a bovoge gulf, whose widenesse, length, & depth (whereas otherwise it surmounteth our capacite according as the Apostle witnesseth) we knowe so farforth, as the holy ghost  
where

Wherewith wee bee endewd sercheth the depth of God. He that hath not spared his owne Sonne (saith the Apostle) but hath geuen him for vs all, how should he not also geue vs all thinges with him? Wherefore I aunswere that all thinges needefull for saluation flow into vs, out of Christe, when wee take holde of him by faith.

*Que.* But if it may be, I would haue you shew vnto mee particularly which those thinges bee.

*An.* I aunswere then, that some thinges are Christes owne in such wise as they cleaue alwayes to himself alone, and become not oures but by imputation: of whiche sorte bee the thinges that he hath performed for our sakes, namely that by becomming subiect to the law, he fulfilled all rightuousnesse, and suffered the punishments dewe for our sinnes: both

whiche thinges the Apostle compriseth vnder the name of obedience. And some thinges doe so rest in christe: as yet notwithstanding the force and operation of them is spred intoo vs: of which sort is the singular purenesse of the manhod in Christ, garnished with all gifts without measure,

Gal. 4. 4

Math. 3. 15

Rom. 5. 19

Phil. 2. 8

Rom. 8. 3. 4



## Of Christen questions.

**Rom. 6. 6** measure, which purenesse not onely be-  
**Gal. 2. 20** cometh ours by imputation, but also is  
the headspring and originall of our new  
birth, and of all the spirituall gyftes that  
accompany the same.

**Imputation** *Quest.* VVhat callest thou Imputation?

*Ans.* That benefite of God the father,  
wherby he vouchsafeth to account Chri-  
stes obediēce as ours, in as ample wise  
as if we ourselues had fulfilled the law,  
and made full satisfaction for our sinnes.

*Quest.* But standeth this with Gods na-  
ture, that he shoulde accept anye man as  
rightuous, for another mans rightuous-  
nesse?

**2. Cor 1. 30** *An.* In deede it is an other mans right-  
**Ioh. 17. 20.** tuousnesse inasmuche as it is without  
**21. &c.** vs, and resteth in another subiect or  
persone, that is to wit in Christe: and  
yet is it not anothers, inasmuch as the  
same subiect, that is to wit Christe, is  
ours, yea and also is spirituallly become  
all one thinge with vs by faith.

*Quest.* Nay truely, if he bee become  
all one thinge with vs: nowe it seemeth  
that what so euer he hathe in him, the  
same is ours in very deede, and not only  
by imputation.

*Ans.*

An. Certesse were it once graunted that the very substance of Christ were becom our substance by reall copulation and uniting, (which thinge soloweth of their opinion that auouch Christs flesh and bludde to bee eaten with the very mouth and so to bee conueyed into vs): then should your saying solow of consequence also. Whereby it may bee perceived, how greatly the doctrine (as well of transubstantiation as also of consubstantiation) fighteth against the doctrine of righteousness by imputation, besides that it also taketh away the verinesse of Christs flesh. I saide afoze that christ and wee bee verely made one in dedde: howbeit that the same is a mere spirituall misterye, the bande whereof is the holy Ghoste, and that the markes wherat it cometh, is not the growing together of the substances or of the persons into one (so: to what purpose were that?) But that the spiritual life should by that meanes flowe from Christe the mysticall heade into his mysticall bodye vnderneath it.

Against the  
doctrine of  
Transub-  
stantiation,

Ep. 4. 15. 16  
Eph. 5. 25.

Quest. Let vs returne too Imputation.

An.



## Of christen questions

Christs rightu-  
ousnesse is  
ours by Im-  
putation.

**Ans.** Contented : and I say that like as whatsoeuer want of rightuouſnes, & whatsoeuer spottinesse of sinne is in vs, the same is without Christe, and yet is imputed to Christ: So on the other side, I say that Christes obedience is out of vs, (as stickinge in Christe the onely ground of it,) and yet notwithstandinge is imputed vnto vs. And the foundation of this imputation is this, that he is one with vs and wee one with him, after a spirituall waye and manner as I sayde afoze, so as he was accounted a sinner, not in himself but in vs : and wee be reckened for rightuous, not in ourselues, but in him.

Abrahams  
rightuouſ-  
nesse.

Rom. 4. 3

**Quest.** But it is sayd that Abrahams faith was imputed to him for rightuouſnesse, and not this obedience of Christes.

**An.** You knowe this, that the thinges which go in order one vnder onother, are not contraries. Faith is sayde too bee accounted vnto rightuouſnes, bycause it is the instrument wherby the sayde obedience whereof the imputation maketh vs rightuous, is taken hold vppon. After which manner also we bee sayd to be iustified by faith, namely in as muche as it

Rom. 5. 1.

taketh



taketh hold of christis obedience, by imputation wherof we be made righteous

*Quest* There is yet one doubt behind, howe your sayinge that Christe is taken holde on by faythe, agreeth with that which you said afore when you auouched that all gyftes doo flowe intoo vs from

Christ taken holde vppon by fayth. For it seemeth to folowe, cyther that faythe is not of the fathers gyft in Christ, or els that this your latter sayinge is vntrewe. For needes must faith goe before taking hold, if christ be taken hold on by fayth.

*An.* The beginninge of our saluation commeth of God, who firste chose vs in Christ ere we were bozn, yea & ere euer the foundations of the world were layd, and also firste loueth and knoweth vs in the time of our being bozn, when as yet we be not geue bnto Christ and gressed into him in verie deede, but are too be geuen and grafted. Therefore if y<sup>e</sup> haue an eye to the verie instant of the time: wee doo both belæue, and also take hold by beliese, vpon christ offered bnto vs, both at once. For the cause of a thing cannot bee working in verie deede, butt the effecte of it come sozth together with

*Obiection* a gainst this, that faith is the free gyft of Cod by Christ.

Eph. 1. 4.

Rom. 3. 24

2. Tim. 1. 9

1. Ioh. 4. 19

## Of christen questions

with it. But if yee looke too the order of causes, I graunt that the traynment of faith (yea of trewe fayth) goeth before the taking holde vppon Christe, and so consequently is geue, not to them y are already gressed, but to them that are at the poynt too bee gressed into him. Yet foloweth it not therebpon that fayth is not geuen vntoo vs in Christe, consideringe that the heauenly father, setting his determination in his onely Sonne, dooth not then first behold vs in Christe when wee be geuen vnto him, but hath chosen vs, knowen vs, and loved vs in him, yea euen before the foundations of the worlde were layde, & muche rather when as yet wee hated him: like as Christ himself also toke hold of vs first, to the ende that wee might take holde of him afterward. Again loke what is beegon in vs by grace, that we might therby bee gressed into Christ, and therefore as in respecte of the order of causes, is done before our takinge holde vppon Christ: the same is increased and strengthened in vs afterwarde by the same grace in Christ, whom wee haue now taken hold on by faith.

Phil. 3. 12

Rom. 5. 6. 8

ro

Quest.

**Quest.** VVhat then are the things that wee attaine in Christ?

**An.** Paule concludeth this whole matter most plainly and also moste bzeely, when he sayth that God the father hath made christ, our wisdom, Justification, Sanctification, and Redemption.

**Que.** VVhat meene you, by being made our wisdom?

**An.** The selfesame thing that Zacharie meeneth when he sayeth, that his owne sonne John Baptist is sent to shewe the knowledge of saluation, that is too say to shewe Christe himselfe. For the only true wisdom, is this which Christe teacheth vntoo men: namely when he discloseth himselfe vntoo them, which thinge the father also hath testified with a loud voyce from heauen, saying, heere pee him.

**Quest.** Recken you this among the gifts that wee receiue by Christ?

**Answer.**

My meeninge is that Christe himselfe is so geuen vntoo vs to be the only teacher of that true and native wisdom: as that he teacheth himselfe vntoo vs.

For he is both the teacher and the thing that

The things that wee attaine in Christ.

1. Cor. 1. 30.

What wisdom is.

Luke. 1. 77.

Col. 2. 8.

Mat. 17. 9.



## Of christen questions

this is taught . And therefore amonge  
Christes giftes , the verpe formost and  
cheefest is, that he giueth himselfe vnto  
vs, whē he furnisheth vs with the know-  
ledge of himselfe.

Justificatio  
or rightu-  
ousnes.

*Quest.* VVhat doth Paule call iustifica-  
tion in this place?

Ephe. 1. 4.

*Ans.* That wherby we be made rightu-  
ous: that is to say , so farfoorth perfect,  
sound, faultlesse and vnblamable: as not  
onely there is quite wyped oute of vs,  
whatsoever vnclennesse is in vs from  
top to to, wherby God (who is singular-  
ly pure) may by anye meanes be offen-  
ded: but also there is mosse plenteously  
sounde in vs , whatsoever may so much  
delight him in this humane nature , as  
he of his good will maye voutsauē to  
crowne with everlasting life . And of  
that rightuousnesse whcreby a man is  
accounted rightuous befoze God , the  
certeine squeere and inuvariable rule is  
Gods owne law. And the lawe not only  
fozbiddeh the thinges that are not to be  
done, thzeatning everlasting death for  
a penaltie: but also iniopneth the perfect  
louing of god & our neybour. Therfoze  
that a man may be accounted rightuous  
also

James. 2. 2,  
&c.

afore god, there be two things required of necessitie: that is to say, the vtter absence of all sinne, and the fulfilling of all right according to the lawe.

*Que.* But this was neuer founde in any mortall wight.

*An.* Sauing Christ, who not onely neuer sinned, but also performed y whole lawe to the full.

*Que.* Tell me I pray you, was not christ perfectly rightuous euen from the very moment of his conception?

*Anf.* In respect of his Godhead he not onely was rightuous from everlasting, but also the very rightuousnes it self, y is to say, the souereine and most perfect purenesse. And in respect of his manhod, he was indewed with singular holines, yea euen farre aboue the Angells, euen from the very instant of the conception of his fleshe. But now by the name of rightuousnesse, wee meene that which foloweth bypon the perfect performing of gods law, which ryghtuousnes christ had not in effect, vntill he had finished y whole woozke that was intoynd him.

For thys is the rightuousnesse, by the imputation whercof wee bee iustified  
 or made

Math. 1. 20  
 Luke. 1. 35.

Math. 3. 15  
 Iohn. 17. 4.  
 Iohn. 19. 30

phi. 3. 9. 10

## Of christen questions

2. Pet. 2. 22

is made righteous: and not the foresayd  
essentiall rightuousnes which is proper  
to the godhead, nor yet the other natural  
purenes of Christes fleshe, wherof wee  
will intreate severally by it selfe: for  
want of which distinction, *Osiander* hath  
ouershot himselfe to sowly.

### Question.

Obiection  
against righ-  
tuousnesse  
by Imputa-  
tion.

But I see not yet how this righ-  
tuousnesse may suffice For inasmuch as  
we not only performe not the lawe, but  
also are ouercouered with innumerable  
finnes: howe shall wee bee accounted as  
though wee had neuer sinned, (that is to  
say to be vndefiled of our sinnes,) if the  
spots of our sinnes be not first washed  
out? and that cannot be done without suf-  
fering of the punishments dew to them.

### Answer.

Thou sayest ryghte. Therefore  
Inhereas I sayde that Christ not onely  
brake not the lawe, but also dyd most  
fully and perfectly performe the lawe:  
thou must take bys so doing to comprea-  
hende in especially a satisfaccion for al  
the sinnes of them that beleue: for every  
man is bounde by the lawe to loue god  
and bys neyghbour perfectly, not inde-  
finitely



finitely but desynitely, that is to say, as haupng regarde of his owne peculiar calling. As for examples sake, if a magistrate loue god but as some other priuate person doth, he cannot bee sayd to haue done his duety, bycause he is bound to loue god as a magistrate, which manner of dealyng is to bee vnderstoode of all other kinde of callinges. And Chryste was sent to suffer for vs the punishmentes dew for our synnes: which thyng he performed all his life longe, but specially in that Sacrifice of his, wherein he became obedient to hys father vnto death, even the death of the Crosse. Therefore by working in suffering, and by offering himselfe for vs, he both fulfilled the lawe for vs, and also made satisfaction for our synnes.

Phil. 2. 8

But in respecte that Chryste is become man, it seemeth he was bound by nature to performe the ryghtuousnesse of the lawe, that is too say too loue God and hys neyghbour perfectlye, bycause the said law is laid vpon the very nature of mākind. And therefore it seemeth that his fulfilling of the lawe was not for vs, but for himself, that he might purchase

Obiection  
against the  
sufficiēcy of  
chrysts righ-  
tuousnes for  
any but him-  
selfe.

G.ii.

him-

## Of christen questions

himself life, which thing cannot be said of the punishmentes that were to be indured by him for our sinnes.

An. Although we should say, that christ as touching his flesh, purchased himself eternall life by fulfilling the law wherunto he was bound: yet were it no absurditie to say also, that the force of this desert is so great, that it floweth also euē vnto the beleuers. But the former part cannot well be iustified. For seying that this manhod of hys was ioyned to the woozd by personall vnion, yea & so ioyned, as it was most holy in it self: who cā think (if y<sup>e</sup> said humane nature be considered without the charge of mediatorschip, which is not of it self coincident to the manhod, but iniointed to the sonne by the father of his owne good will, and willingly vnderaken by the sonne) I say, who can thinke that there was any default in thys manhod which hee had taken vnto him, so as it should not forthwyth haue byn most worthy of the euerylasting lyfe, euen from the very fyrst moment of the sayd vnion? Therefore thys his beyng bounde too the performance of the lawe, is not properly by nature

nature, but of good wyll: not simply for that Christ is a man, but because he became man for our sakes: which condicio he vnderooke of his owne accorde, and performed it, not in hys owne behalfe, (for by good right he was moſte blessed already) but in our behalfe, for whom it Gal 4.45. was his wyll to become ſubiect to the lawe, to the intent to redeme them that were vnder the lawe. Furthermoze, ſee how vncerteyne a ſaying that is whych thou ſpakeſt laſt of all concerning the ſatiffying for our ſynnes. For that is euen the cheefeſt part of hys obedience or fulfilling of the lawe, as wee haue proued a little afore. So then, if he fulfilled the lawe in his owne behalfe: you muſt needes confeſſe that he dyed for his owne ſake alſo.

*Queſt.* You ſay then, that we be iuſtified before God that is to ſay, that we be counted and denounced righteous, because The partes of righteouſnes. Chriſtes obedience is imputed vnto vs, which conſiſteth cheefly of two partes: namely of ſatiffaction for our ſinnes, & of full performance of all righteouſneſſe of the lawe.

*An.* I ſay ſo.

G.iii.

*Queſt.*



## Of christen questions

**Sanctificatio Quest.** To what purpose then is Christ or holinesse. furthermore made our sanctification? for doubtlesse he that is accepted for righteous, is also accounted for holie.

**An.** Whosoever is righteous, must also of necessitie be holy: but not contrariwise, (except there come new grace too the former graces) after the maner that we haue auouched the terme *Righteous* too be taken in this present matter, that is too wytt for such a one as not onely is not hild for a trangressor of the lawe, by cause his sins be clesed away in Christ, but also hath fulfilled the righteousness of the lawe in him. To bee short I saye, that this holynesse is the goodnesse and vncorruptnes of his person: and y this righteousness whereof wee intreate as now, and whereof the belevers are termed righteous in themselves, is not the ryghtuousnesse that commeth by imputation, but the imp of that holines: so as the former is as the tree, and this other is as the fruite of it. After this sort was *Adam* created holy, that is too saye, good and faultlesse, and hee had also become righteous if he had kept the lawe which his creator had appoynted him.

1. Iohn. 3. 9

*Quest.*

**Que.** But all men are corrupt by nature.

**An.** Agein except Christ the second Adam Math. 1. 18. 20. Luke. 1. 35 Rom. 8. 3  
 who was conceived by the holpe ghost,  
 too the ende y the nature of man might  
 in hym not onely recouer the cleannesse  
 which it had losse, but also be aduanced  
 too a degree of goodnes far higher with-  
 out measure. For the fyrste Adam was  
 but created after the image of God: but  
 the latter Adam is also God, bycause he  
 is vphild in the euerlasting sonne of god,  
 who hath by vnutterable meanes sanc-  
 tified the nature that he hath taken vn-  
 to hym: and that is doone too the intent  
 the same should also make vs holy.

**Quest.** And wherefore do you call christ Christe the seconde A-  
 the second Adam?

**An.** Bicause y like as Adam was crea- dam.  
 ted too the end y al men should be bozne Rom. 5. 18. 19.  
 of him by naturall generation: So christ 1. cor 15. 45  
 hath taken mannes nature vppon hym,  
 too the ende that all suche as belecue in  
 him should bee spiritually bozne a new  
 in him by grace.

**Que.** VVas it not ynough for vs too bee Of our dub-  
 borne once by naturall meanes? ble birthe.

**Ans.** Yes as apperteyning to this lyfe: Iohn. 3. 4. 5.  
 in respect wherof it were a folie to think

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wee bee bozne any estener. But foras-  
much as *Adam* hath put himself in daun-  
ger of dubble death, both for himself and  
for his offspzing: it behoued vs eyther to  
perishe or too bee bozne againe intoo e-  
uerlasting life after a far other sorte. And  
therefoze this other *Adam* is geuen vs,  
**Rom. 5. 18** that bothe holinesse and euerlasting life  
might flowe spiritually out of him intoo  
vs by grace, like as sin and death were  
spzed into vs from the first *Adam* bodily  
and by nature.

Our sanctifi-  
cation in  
Christ layde  
forthe more  
painely.

*Quest.* Layforth yet more plainely this  
sanctification of ours in Christ.

*Ans.* That thing is sayd too bee sancti-  
fied or made holy, whiche is sorted out  
from the common vncleannesse, that it  
may bee mosse pure and wholly conse-  
crated vntoo God the vtter enemy of all  
vncleannesse. **Rom. 8. 3. 4** After this sort is our na-  
ture sanctified or halowed in Christe, e-  
uen from the very instant of his concep-  
tion, and that too the intente to sanctify  
vs: whiche thinge is done two wayes.

For first, like as I sayde that wee be ac-  
counted thzoughly rightuous afoze god  
by imputation of Christes rightuousnes  
not in ourselues, but in him too whom  
wee



wee bee vnited by faith : Euen so also I say, that by the imputation of his perfect holinesse and soundnesse, our persones are accounted thoroughly holy and sound, and so consequently are acceptable to the father, not in ourselues, but in christ.

Further I say, that the force and efficacie of this moste pure holinesse which is in the fleshe of Christe, floweth euen into vs by the working of the holy Ghost in vs, so as we be halowed in ourselues, that is to say, wee bee segregated from the defilinges of this worlde, and serue God both in spirit and body. Which benefite is euerywhere in the scriptures called Sanctification, or holinesse, regeneration, or newbirth, Illumination or Inlightening, the new man, the new creature, and the Spirite or Spiritualnesse.

*Quest.* You say then, that this latter sanctification, is not a thing without vs, nor ours by imputation only : but a new indowment perfectly greffed and stickinge in vs, bestowed vpon vs in Christ, by the mere grace of the heauenly father, and wrought in vs by the vertew of the holy Ghost.

An obiection  
against sanctification by  
imputation.

*Ans.*

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An. So say I.

Que. VVhat neede then haue we of the other Sanctification of our nature which is imputed to vs ?

An. Forasmuch as this holinesse that  
Rom. 7. 25. sticketh in vs, is but onely begonne in  
Gal. 5. 17. vs, according as it appeareth by the continual debate betweene the flesh and the spirit, even in the best sort of men: Therefore to the intent our persones may bee acceptable vnto god, and so consequently the thinge that proceedeth from vs may please him, (for the life of holy men is as it were a continuall offeringe bp of themselves, whereunto the Apostle exhorteth vs) there had neede to steppe in a farre other holinesse, namely the same whiche is moste full and perfecte in Christe: at the sight of whom, our most gracious father, (who notwithstandinge is a continuall enemy to al uncleannesse and filthynesse,) may holde himself appeased, as he that is both singularly iust and singularly mercifull.

Why we be not fully holy in this life. *Quest.* But why dooth he not sanctify vs fully out of hand? *Answer.*

May rather you may maruel at his goodness, in y he dropeth any litle drop of regenerating

rating grace into any man. And yet why he should delay the full sanctifying of vs vnto another world, ther bee many causes, wherof the cheefe are thre. The one is, for that we bee but of a weake faith, & therfore (as much as in vs lieth) we hinder the effectualnes of y<sup>e</sup> holy ghost. The other is, that inasmuch as we be saued by mere grace & not by works, he that gloryeth should glory only in the Lord. For 1. Cor. 1. 13. if this holinesse were perfect in vs: then should our rightuousnesse also bee perfect or cleauing in vs, and so consequently Christ should not substantially & properly bee our Saviour, but only an instrument to dispose vs after such maner as we might afterward iustify ourselues by our own rightuousnesse, which is flatly the soule and detestable error of the halpelagian sophisters.

Q<sup>n</sup>. You saye then that betweene our sanctification & our rightuousnesse, ther is such a proportionable resemblance, that looke how great the one is, so great also is the other.

An. Yea in deede. For trewe sanctification cannot bee yble: and suche as a frutesfull tree is, suche also is the berye frute

The proportionable resemblance between holinesse and rightuousnesse.

Luke. 6. 44



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**1. cor. 13. 12** fruite of it. **W**herfoze inasmuch as our vnderstandinge is partlye inlightened with the knowledge of y<sup>e</sup> trew god: wee doo also partly knowe him. Forasmuch also as wee partly assent to Gods promise, and apply the same to ourselues: therfoze we doo partly beleue. And because our will is partly chaunged: therfoze we partly will wel & worke well.

*Que.* V What meene you by this partly?

*An.* That is to say, not perfectly, but only so farforth as wee bee bozne anewe: so as in one selfsame ground (howbeit in diuers respectes) there is cleannesse and vncleannes, light and darkenesse, belief and vnbeliefe, good will, and will declining from good, and Spirite and fleshe.

**Spirite.** *Quest.* V What meene you by Spirit.

*An.* All the powers in man, aswell superio<sup>r</sup> as inferio<sup>r</sup>, so farforth as they be sanctified o<sup>r</sup> regenerated.

**Fleshe.** *Quest.* And what call you fleshe?

*An.* In a man that is not regenerated, I meene thereby the whole man, euen as muche as is of him, within and without, from toppe too to. And in a man that is regenerated, I meene agein al his powers so farforth as they bee not sanctified

sanctified or regenerated.

*Quest.* But Iohn saith that the children of God sinne not.

1 Ihon. 3. 6  
Of sinninge  
and not sin-  
ninge.

*An.* The same sayeth also that they are lyars whiche say they haue no sinne.

1. Iohn. 1. 8.

Wherefore they be sayd not to sin, bicause that although sin dwell in them, yet it reigneth not in the. For the spirit fighteth in them against the flesh, & at length shall gette the vpper hand. And in consideration hereof, the regenerated onely may rightly say, the euill that I would not doo, that doo I: and the good that I would doo, that doo I not.

Rom. 7. 15.

*Quest.* Euen the naturall reason that is in any man vnregenerated, dooth oftentimes strue against his lustes. And thou knowest that vertewe consisteth in subdewing the vnreasonable parte of the mind, vnto reason.

Of naturall  
reason & the  
pouir therof.

*An.* What is to bee thought of the Philosophicall vertues, I haue answered afoze. I graunt there is a certeine warenes, & a certaine conscionableness left in man, to reprocure (and after a sort also to restrayne) the headinesse of the affections, too the intente that every man maye bee vnexcusable. And therefore

Rom. 1. 20.  
Rom. 3. 11.  
12.

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as for the philosophicall distribution, as it were of the parts of the soule, and the things that y<sup>e</sup> Peripatetikes write concerning meannesse: I not only reprove the not of any vntruthe: but also praise and commend them as remnants of y<sup>e</sup> image of god. Nevertheless I say, y<sup>e</sup> the distribution of mannes parts which the holye ghost teacheth vs, is farre after another sort: matching the naturall man and the spirituall man, the inner man and the outter man, the new man & the old man, and y<sup>e</sup> flesh and the spirit one ageinst another. And in those names by which vice is noted, he betokeneth also euen y<sup>e</sup> souerein and overruling part of y<sup>e</sup> mind which y<sup>e</sup> philosophers make so great account of, and finally whatsoeuer man hath of nature without the grace of regeneration.

He meeneth  
Reason.

Reason is vt  
terly blind  
in matters  
concerninge  
god, & mai-  
med in mat-  
ters concern-  
ing man.

Que. Is not reason, reason then?

An. Yes vndoubtedly, and it alwayes becommeth better sighted by serching, but yet it is alwaies faulty till it bee regenerated. For first & formeſt, euen whe it vnderstandeth and discerneth the good: it vnderstandeth it not, ne discerneth it not as it ought and shoulde doo, by rea-  
son



son of the original corruption, which the Philosophers could not so much as once mistrust. Moreover, in many euen of y<sup>e</sup> weightiest matters, it not only seeth not the truth, but also vtterly and of set purpose fighteth against the truth.

*Quest.* I beseeche you confirme these thinges with examples.

*Ans.* I will. Although the Philosophers wyte many thinges notably and ver y excellently concerning God the souereine good: yet notwithstanding, which of the all hath by his natural insight perceined the one substance of the Godhead in the three persons: And yet there is none o<sup>r</sup>ther knowing of the souerein good, that is eyther trew, o<sup>r</sup> that worketh saluatiō.

Iohn. 5. 23  
Ihon. 17. 8

*Que.* But yet it is sayd, that Trismegistus, & specially the disciples of Plato taught some such lik thing.

*Answer*

It may bee y<sup>e</sup> some men haue come to some darke knowledge of this misterie deliuered ouer by y<sup>e</sup> Patriarks & written in holy writings: but alway with y<sup>e</sup> toyes of those men, y<sup>e</sup> seke fo<sup>r</sup> the truth of these thinges in y<sup>e</sup> writings of y<sup>e</sup> philosophers. Fo<sup>r</sup> when they come to the point, to lay fo<sup>r</sup>th y<sup>e</sup> nature of god, after they haue said

What the knowledge of the olde Philosophers was as touching God, & how little too be regarded.

many Rom 1. 13

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many thinges according to truthe, how  
sodeinly do the cunningest of them slipp  
away to fondnes, as the Apostle rightly  
sayth: For from whence comes they?  
multitude of gods: from whence comes  
meth their deviding of the godhead into  
greater goddes and lesser goddes: From  
whence comes the frentyknese of the  
Epicures: From whence comes the  
stolcall necessitie to binde even the god  
head it self: For whence hath Aristotle  
his dotages, dreaming that the world is  
without beginning and without ending,  
and taking awaye all particular providence:  
And yet I will overslipp other  
foyes innumerable confuted in so many  
places by Aristotle himself. To whom  
I pray you may we wyte the coming  
in of all superstitions, but to this noble  
Overruler? Furthermore if wee come  
downe vnto man: which of the philoso  
phers coulde know himselfe, seying he  
knew not the originall of the first man  
and his fall: Peca truly what can be ima  
gined more awk, more brainsick, or more  
monstruous, than the saying which ma  
ny men cease not to father vpon Aristotle  
the wittiest of all philosophers, namely  
that

That is too  
by Reason.

that in all mankind there is but onely  
one soule: Besides this, these wise men  
are not euē yet agreed vpon the immor-  
tality of the soule. And what quarelyng  
is there amonge them about the affecti-  
ons: And if we come doونه to the mu-  
tuall deuoties betwene man and man:  
how many things not onely fondly, but  
also wickedly and shamefully haue the  
best cōmended lawmakers of al nations  
ordeined: which of the did euer bethinke  
him of the trew remedy against y headi-  
nes of affections: and no maruell, seing  
they knew neither y causes, nor the ef-  
fects of that deadly disease. You see ther-  
fore y even very reason it self, (so longe  
as it continueth but naturall,) is stark  
blind in the matters of geatest weight.  
And how many things be there, wherein  
it not only is blind, but also stark mad:  
for besides y eche of the defendeth those  
fewe errors which I haue reckened out  
of a great sorte mo, so wilfully as they  
cannot abide to be taught righter things  
That the world should be created of no-  
thinge, that the woord should become  
fleshe, that any man shoulde bee borne  
of a virgyn, that we should bee counted  
rightuous



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rightuous for another mannes righteousness, that the dead bodies should rise again, and many other such things: reason not only admitteth them not, but also lotheth and scorneth them: yea and if ye presse ouer far vpon hir, at length like a beelzebub shee trampleth all the whole heauēly wisdome vnder hir fete, except she be made spirituall by the grace of god. Yea and euen then also shee ceaseth not to wrestle against the knowē wisdome, so far forth as shee is not chaunged. And therfore I trowe ye see the thing too be true which I spake.

Obiection  
of misagre-  
ing of the  
christen di-  
uines.

*Quest.* But you diuines also (be ye neuer so spirituall,) agree not thoroughly among your selues in all thinges. *Answer.*

That cometh not to passe through fault of the scriptures, wherein the pointes of true religion are set forth plainly and manifestly ynough: but wee may blame the selfsame reason for it, which is both blinde and also stubborne. Neyther sayd I that wee bee regenerated thoroughly, but onely in part: for were wee regenerated thoroughly, wee shoulde all of vs agree fully too the truth in all pointes. And therfore I denye not but there re-  
mayns

mayne the remanentes of that ignorant and stubborne nature : but they shalbee done away by little and little .

*Question.*

V Vell then, let vs graunt that what soeuer pure knowledge, or ryght iudgement, or iust desyre there is in vs : the same procedeth of the mere gracie of the heavenly father in hys sonne. But wylte thou not graunt that this ryghtuousnes which sticketh in vs, is rightuousnes, and therefore also acceptable too God?

Rightuousnes by comparison.

*Answer.*

I graunt it is ryghtuousnesse. For Math 7. 17 a good tree bringeth forth good fruite: howbeit, but by way of comparison, that is too wit, if it bee compared wyth such frutes as are rotten in deede. But if the very best woorkes euen of the holpest men, shoulde bee tryed by the rule of Gods wyll, that is too saye by the lawe: I saye they bee synnes, and albeit they bee not suche as fyght full but ageynst the lawe, (suche as aduowtrye, stealing, lyeinge, and suche lyke bee) : yet are they synnes because they shrinke from that degree of goodnesse, which the lawe dooth iustlye exacte at mannes hande.

1 cor. 4. 4.  
Rom. 4. 2.  
Tit. 3. 5.

*P. ij.*

And

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And therfore as I haue said afoze, we must rest our selues vpon the only obedience of Christ imputed to vs by faith, as the only righteousness that is absolutely perfect and full in all pointes.

**Obiection** *Quest.* Nay rather, by what right should in excuse of god exact any thing at mens hands, who mans vnable he knoweth to bee vnable to make pay-  
ment, euen by nature wherof he himself  
is the author?

**Answer.**

That we be not able to make paymēt, it is not of nature, which both would & could yeld vnto hir creator (after whose image shee was made) the thyng that both he required & she owed, in as much as she was created to the same purpose: but it sprange of the willing corruption of the same nature, which bringeth to passe, that no man eyther wyll or can acknowledge that dette, and much lesse pay it. Nay rather, all of vs do nothing else but increase that det. But to speake euen after the manner of men: dooth any man cease to bee a debtor, which through his owne fault is not able to paye? Furthermoze where the creator may of verie good ryght and dewty, requyre at our handes, that which he doth

Rom. 5. 15.  
16, &c.



both, yea and peradventure somewhat more too: if he take the same in so good worth at our handes that beleeue in his sonne Christ (whom he hath giuen vnto vs most liberally and freely) that of hys lyke liberalitie he gyues vs: sayth also, whereby to take the giftes y<sup>e</sup> he offereth vs: who wold not rather honour the fathers so infinite goodnesse, than stande in contention with him?

*Quest.* To God therefore the souerein good, be glory & praise euerlasting. Neuertheles giue me leaue to aske you thus much. At leastwise this rightuousnesse that cleaueth vnto vs, so farthforth as it hath regard of ryghtuousnes, must nedes please God who delyghteth in ryghtuousnesse.

A subtle  
shift to cha-  
lengde some  
peece of righ-  
tuousnes vnto  
man,

*Ans.* I perceyue the wylinesse, not of you as I thinke, but of Satan. For inasmuch as he cannot bereue Christ quyte and cleane of the glory of our saluation: therefore he goeth about at leastwyle to nip of somme peece of it: which thyng would surely come to passe, if he coulde make men beleeue that thyng which the fylthy Sophisters beare folke in hande: namely that Christs rightuousnesse

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Phil. 4. 5.

Rom. 2. 10

ousnesse dooth but simply that which is wanting in our ryghtuousnesse. Thus therefore standeth the case. God beares such a loue towards ryghtuousnes, that whatsoeuer hath any spark of rightuousnesse and cleennesse at all, he alloweth it after a sort: but that is of his owne infinite goodnes, and not for any desert of such maner of rightuousnesse, which is but shadowy. So allowed he the repentance of the *Ninivites*, and of *Achab*, although it were no true repentance, but a certeine shrinking of themselves vnder the mighty hand of god. For he is so exceeding good, that he doth good even to them that be most vnworthy, and much more to such as be by any meanes touched wth the feelinge of hys maiestie. Then delygtheth he muche more in the woorkes of them that bee regenerated, although they bee vnperfect. But first I saye, that these woorkes of the regenerated doo please hym, not for any worthynesse of them, but of the mere grace of the father, who pardoneth that which is myssing of ryghtuousnesse, and accepteth that which proceedeth of hys owne spirit. Againe I denye, that our  
iustly

Justification, and so consequently that life everlasting shall bee given too these woꝝks, after one manner (that is to wit as the cause of them), please they God neuer so much through his mere grace.

For this is a sure ground, that the righteous shall liue by faith, and everlasting life is the gift of God.

Rom. 1. 17.

& 6. 23.

Hebr. 12. 2.

*Question.*

But if they please, they seme worthy to please at leastwyse in somme behalfe?

A pursu-  
ing of the  
former ob-  
jection.

*Answer.*

Most false is this consequence. For God cannot (no not euen of couenant) allow any other righteousness, as woꝝk theye of that name, than such as is fully answerable to the law in all pointes, except he wilbe repugnant too himselfe, which thyng were a sinne to say. Thus therefore oughtest thou too haue gathered. The woꝝkes of the regenerated do please God though they bee vnperfect: Ergo God is exceeding mercifull.

*Question.*

Besides this there is mention made everywhere of hyre, wages, reward, requiting, and recompence.

Hire, wages,  
reward and  
recompence

B. iiii.

An.



## Of christen questions

Rom. 4. 4

Luke. 17. 10

Of geuinge  
to the wor-  
ker.

An. The name of *Wages* hath a larger scope than the name of everlastinge life. And it is certain, that God of his passinge liberality, rendereth tempoꝛall blissinges even too the vngodly, be they neuer so vnworthy. Againe whither you referre the name of wages too eternall life, oꝛ too other benefites: yet doth it not folowe, that the same is payde as dewe det. But rather this dooth most of all commend Gods mercy, that he voutsaueh to geue the name of *Wages*, oꝛ hyꝛe too the vnder reward which he bestoweth vpon vs of his own mere grace in Christ, too the end y<sup>e</sup> we, although we be but vnprofitable seruaunts, (foꝛ who is able too bestow any thing vpon god?) might notwithstandinge perceiue, that wee haue not lost our labour. Finally although this wages be promised freely, and geuen freely: yet is it geuen to him that wooꝛketh and therefore it is called a wages oꝛ hyꝛe.

*Quest.* If it bee geuen too him that woꝛketh, ergo it is geuen him for his works.

An. Nay rather if it bee geuen, wee bee sure it is not payde as a dewty. Again there is farre difference between geuing too

too a woorker, and geuinge for woorkes. I may well say therefore, that eternall life is geuen to them that woork, (because faith shall bee esteemed, by the fruites of it and rightuousnesse by faith,) but not payde them for theyr woorkes sakes. And after this manner must that text bee expounded where it is sayde. Every man

2. Cor. 5. 10

*Quest.* Why so?

*An.* Because good woorkes make not men rightuous, but solowe him that beleueth and that is already becom rightuous in Christe: like as good fruites make not a tree too bee good, but a tree is knowen to be good by the good fruites of it.

Woorkes  
make not  
men right-  
uous.

Math. 7. 17;  
18..

*Quest.* But a litle afore, you fetched good works, not out of iustification, but out of Sanctification.

*An.* I graunt it. For there is no man iustified by imputation of Christes rightuousnes, but he is also sanctified by his spirit.

*Quest.* Say you then that good woorkes good works  
bee needefull to saluation?

*Ans.* to saluation.

## Of Christen questions.

Rom. 8. 14.

1. Iohn. 3. 7.

1. Iam. 2. 21.

¶

An. If faith bee needefull too saluation, and woorkes doo of necessity accompany trewe faith, as whiche cannot bee ydle: surely the other soloweth also, that good woorkes bee needefull to saluation, how bee it not as a cause of saluation, (for we bee iustified and therfore also do live by faith only in Christ) but as a thinge that of necessity cleaueth vnto trewe faith. So saith Paule, that those bee Goddes childre, which are led by gods spirite, & Iohn saith that those be rightuous which woork rightuousnes. And Iames also declaring, not by what meanes we be iustified, but wherby trewe faith & iustificatiō are discerned, proueth by Abrahams exāple, y<sup>t</sup> those are not iustified which utter no woorkes of faith. For in such wise must Iames bee made to agree with Paule, too the ende it may plainely appeere, how they bee but bzabblers which condemne the necessity of good woorkes for false doctrine.

### Question.

Of faith that  
worketh.  
not till it be  
very late.

VVhat if a man should neuer bee endewed with fayth tyll the laste instant of his death? for so it seemeth too haue happened too the theefe that hung by Christe. VVhat manner of good woorkes shall



and aunsweres.

54

shall such a one bee able too bring forth?

An. Merely the faith of that theefe was **Luk 23.42**  
unspeakably workful in that short time. **&c.**  
for he rebuked the blasphemies and wicked dooings of the other theefe: he detested his owne crimes: with an assured and passing wonderful faith, he acknowledged Christ for the everlasting king, even in the reprochefulnes of his crosse, when all his disciples held their peace: he called vpon him as his sauiour: and finally he openly reprooued the mercilesse cruelty and wicked speeches of the Iewes. But, the acknowledging of sin, the calling vpon god the father in christ, and thanksgewing, are the excellentest woorkes of the firste table, whiche can not bee vtterly seperated from fayth in no man. And admitte that some man beeing preuented with death, is able too shewe no woorkes of the seconde table: yet is not the faith in him therefore too be counted ydle, bicause that although it haue not Charitie in actuall deede, yet is it accompanied with it in possibility.

*Question.*

I haue yet one dowe more behind.

**VVhy**

## Of Christen questions.

Damninge  
for euill  
woorkes.

VVhy any man should be damned for euill woorkes, if no man bee iustified for good woorkes.

Rom. 6. 32.

Rom. 3. 20.

An. The reason is, manifest : namely because that euen the lightest sin that is, deserueth, although not the extreamest paynes in euerlasting death, yet euerlasting death itselle, whiche generally is the hyze of sinne : but no rightuousnesse can woꝛthely deserue eternal life, except it be such a rightuousnesse as the law requireth, that is to wit a perfect & sound state. Therfoze shew me one that fulfil- leth y<sup>e</sup> law (as ther is none found which is not a breake of the lawe) and I will graunt thee the foresaid Argument.

Oddes or dif-  
ference in  
punishmēt.

Quest. Say you then that there shall bee oddes in the punishmentes of the damned sorte ?

An. Although this matter bee to be in- quired of very soberly : yet haue I not spoken it vnadvisedly. For besides that the order of Iustice requireth, that he whiche hath sinned moze greuously should be moze greuously punished, con- sidering that al sinnes are not alike he- nous, sauing so farfoꝛthe as they matche in generality : (so, it is a Paradoxe of  
the

the stoykes, & not of christians, to auouch  
that al sins be equal; christ him self wit-  
nesseth the same thing expressely, saying y<sup>e</sup>  
the case of the sodomites shalbe moze to-  
lerable in the day of iudgement, than the  
case of them that had reiected him.

Mat. 10 15.

**Quest.** Then shall there bee oddes in the  
glory of those that shalbee saued.

Oddes in  
glorie.

**An.** Merely so dooth the reasone of con-  
traries require. And whereas the Apostle  
sayeth, that suche as haue sowed sparsely  
shall reape sparsely: it seemeth not that  
the same should be restrayned to tempo-  
rall blessings onely.

2. Cor. 9. 6.

**Quest.** But of sowing cometh reaping:  
ergo rightuousnesse and life proceede of  
good workes.

Obiection  
to proue  
that workes  
deserue.

**An.** Truly, similitudes must neuer bee  
racked further, than the nature of the  
thinges that are treated of, and the pur-  
pose of him that vseth the similitudes,  
will beare. For else ther wil insew most  
fond & false things out of number: which  
thing whē vnskillfull interpreters mark  
not: they must needs set forth many so-  
lishe and false thinges. But in the fore-  
sayd place, the Apostle setteth forth the  
propo:cionable resemblance of workes  
and



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and glozy, & not the cause of glozy. For in all places he stedfastly defendeth, that rightuousnesse is the mere gyfte of god, without the woorkes of the lawe, and is not payd as a dew det, but bestowed vpon the beleuers as a grace.

A popish &  
Epicurish  
obiection.

Rom. 4. 4.

Rom. 7. 7.

Ceremonies  
abolished  
by Christ.

*Quest.* He meeneth but the works of the Ceremoniall lawe.      *Answer.*

A fond answer. For his matching of duety & grace one against another, cannot stand onles all y<sup>e</sup> woorkes of the law bee excluded without exception: and yet I wil ouerpasse other argumēts of pauls, which are bent directly ageinst the very law of the tenne bests: bent I say, not to deface y<sup>e</sup> law (which is the madnes of the *Manichees*) but to take away from it the power of iustifying. Agein I beseech you, if woorks may be thanked for any maner of rightuousnes: why should yee exclude the ceremonies y<sup>e</sup> bee rightly vbled? For truly they be comprehēded in the fourth cōmaundement of the ten bests, and as longe as they were rightlye vbled, they were most excellent woorkes.

*Quest.* But ceremonies be abolished by the comming of Christ

*An.* I confesse they be abolished, because they

they bee fulfilled in Christ. But the matter itself declareth that where Paul disputeth of the causes of Justification: his reasons tend not to proue that the Ceremonies bee abolished, but too shew that saluatiō rested allwaies in the only righteousness of christ imputed to thē that beleeue: & for confirmation therof, among other things he alledgeth y<sup>e</sup> examples of Abraham and David.

*Quest.* Then may wee say, that Paule excludeth but onely the good workes that go before the grace of Iustification.

Workes of  
preparation

*An.* No lesse fond is this answer also. For besides that the Apostle alledgeth manifestly the examples & testimonies of them that were iustified, namely of Abraham and David: to the intent I may let passe his other reason grounded vpon the very nature of the lawe: what a madnesse were it too busie a mannes self aboute the excludinge of those thinges, which are not at all: for why: too daemes that they which are not iustified, can doe any good woorkes: it is no lesse folie, than if a man should say that a tree can bring forth good fruite, befoze it be good itselfe.

Ro. 4.6. vñ

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**Obiection**  
of reward  
dew by co-  
uenant.

**Quest.** But although the hyre of eternall life be not dew for the worthines of the very workes: yet is it dew at leastwyse by couenant.

**An.** What couenant meene you I beseeche you.

**Quest.** The couenant of the lawe, which is, *Do this and thou shalt liue*: And. *If thou wilt enter into life, kepe the cōmmande-mentes.*

**Gal. 3. 10.**

**An.** Now this couenant is to be vnder- stood, it is to bee sene by the threating which is set against the promise. And that is this, by the witness of the apostle: *cursed is every one that abydeeth not in all the thinges that are written in the booke of the lawe, that he may kepe the.* But the law requireth perfect loue: And no man but onely Christ hath euer performed the law to the full: therefore life is dew to none by the couenant, but only vnto Christ. As for vs, we haue it giuen vs by mere grace, from out of him, who also is himselfe giuen vnto vs by mere grace.

**Why works**  
**bee called**  
**good wher-**  
**as they me-**  
**rit not**

**Quest.** VVherfore call you them good woorkes then, if they deserue not eternall lyfe?

**An.**



An. Surely, the Latin diuines, yea eue the ancient sort of them, haue vnproperly vsed the word *Merit* or *Deserue*, in stead of *Obtein*: and the word *Desert* or *deseruing*, or *Merit*, for a good worke: which thinge ye shall neuer finde in the holye scriptures. Now although the works of y regenerate are not so good as thei shold deserue eternall life: yet are they good so farforth as they p:occede from the good spirit of God, & from a hart y is clenfed by faith. And agein they be good, bicause y by the the lord is glorified, our neighbor helped, and we our selues also reape this excellent fruite of the, that they bee witnessess vnto vs of our faith, and consequently of our election.

Quest. Let thus far then suffice concerning bothe the partes of Sanctification. Now remayneth that which the Apostle saith also, namely that Christ is become our redemption.

Ans. By the worde redemption, the Apostle meeneth in that place, not the berpe act of redeeming, but the effect of it: that is too say, the end wherevnto the sayde Justification and Sanctification lead vs, the which is this: that being re-

What is mee  
by redemp-  
tion.

A

deemed

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deemed from synne and death by Christ we should also be made partakers of eternal life in him, whose pledge and earnest penny wee haue even in this lyfe, that is to wit the holy Ghost by whom we bee sealed vp.

*Que.* But Dauid groundeth this redemption and blessing in the release of sinnes. Why then adde you also the imputation of the sanctification that sticketh in Christ, and his fulfilling of the lawe?

*A.* What if I shold incounter thee with these textes: Blessed are the cleane in hart, blessed are the blameles in y way, and such other like: woldest thou gather herebpon, y the releasing of sinnes is excluded: I think not. So now & then sanctification is ment by the terme of iustification, bycause these twoo go neuer a sunder. And why maye I not make answer thus also: that somtimes there is mention made but onely of y releasing of sinnes, not to the end to exclude all other parts that make me blessed, but bycause the rest are conuertly comprehended vnder it: And if thou wilt bidge mee yet further: I may also fitly answer, that all the other are ment by y releasing of sins.

For who can denye, but that euen origi-  
nall sin hath neede of clensing? Ergo it  
is comprehēded in the releasing of sins.  
Also who can say that he only is too bee  
taken for an offender y doth some thinge  
which he is forbiddē: & not he also which  
performeth not that which is iniointed  
him? Ergo not to haue fulfilled the law  
is also sin, which also hath neede too bee  
released. Nowe remaine the sinnes (that  
is to say the deedes) that are done ageinst  
the law, wherof there is no question but  
they haue neede too bee satisfied for. All  
these are released by Christes satisfacti-  
on whiche is imputed too vs all. Nowe  
let vs come too the name of Release.

That man is properly said too release a  
dette, which freely yea and vtterly dis-  
chargeth hys dette, so as he reserueth  
no action too himself ageinst him. Nowe  
then, wee bee all of vs the children of  
wrath, not onely bycause we be corrup-  
ted, or bycause wee fulfill not the law,  
or bycause wee doo the thynges that are  
forbiddē vs: but also bycause wee  
oughte too appeare pure before God,  
such as he made vs: and not only not too  
be transgressors of the law, but also to be  
perfect



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performers of the law. Therfore too the ende that we, who else must perish, may haue full & perfect release of all sinnes: this foresaid release must of necessitye match with the other release wherof we spake afoze, which taketh awaye but the one part of our sins. And we haue found both these releases in Christ whom wee haue taken hold on by faith: who not onely hath suffered for all those sins of ours, but also hath fully sanctified our nature in himselfe for vs, & fulfilled all righteousness therein for vs, so as wee not only bee set free by him from death, but also obtaine the rewarde of everlasting lyfe in hym.

### *Question,*

The conclusion of the things aforesaid.

You conclude then, that all things necessarye for our saluation are founde in Christe alone, too whom wee cleaue by faith, so as there is no damnation for the that bee greffed in Christ.

Ans. I conclude so in deede: yea and also that the same is the onely knowledge of saluation.

Acts. 16. 14  
Ephes. 2. 8.  
Phil. 1. 29.

*Quest.* You say also that this faith is the gift of god bestowed vpon vs of his owne mere grace, & therefore that the first character of it is of god & not of our selues.

Ans.

**Ans.** I say so.

**Quest.** Then I pray, let vs serche to whō To whom  
it is geuen. For the thyng it selfe wyt- faith is giue  
nesseth, that it is not giuen vnto al men,  
in asmuch as the beleeuers haue alwayes  
bin so feawe.

**An.** Yet doth it not folow, but that it is  
offered vnto all men. And therefore it  
semeth that we should first seke whither  
it bee offered too all or no. Which de-  
maund will leade vs too the very head-  
springes, that is too wit too prouidence  
and predestination.

**Quest.** Be it so: and therefore I pray you  
shew me what you call Prouidence.

**Ans.** I meene by it, not onely that vn- What Pro-  
speakable power, wherby it commeth to uidence is.  
passe, that God hath foresene all thinges  
from euerlasting, and most wisely pro-  
vided for all thynges before hande: but  
also that eternall decree or Ordinance of  
the most wise and rightuous god, wher-  
by euery thinge that hath bin, hath  
bin: and euery thyng that is, is: and  
euery thinge that shalbee, shalbee: accor-  
dyng as it lyked him too appoynt from  
euerlasting

**Que.** Say you then that this Prouidence  
I. iij. is the

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is the brynger too passe and the disposer of all thinges.

The prerogative of Providence.

**Ans.** It is so, and that in such wise, as it deserueth some excellenter name, than to be called a cause. For this is it that ordereth all causes, and ruleth euen the particularest fallings out of them, so as they may bee guyded to theyr appointed endes.

Obiection against Gods Providence.

**Quest.** But there bee some Angels euill, and men are euill by nature, and whatsoever proceedeth from either of these (except it be from men that be regenerated) must needes bee euill, as the thinge that procedeth frō an euill beginning: but god cannot be the author of euill thinges: Ergo he is not the author of all thinges, considering that so many euill thinges are too bee excepted.

Note this.

Another obiection against the same.

**An.** As well eche one of the Angels (for there can no offspring bee graunted in a spiritual nature) as also the first persons of mankinde, (that is too wit Adam and Eue,) were created good. And therefore none of them both are too bee displaced out of Gods ordinance.

**Quest.** Admit it bee so, as touching that originall and first state of theirs. But seeing



ing they bee nowe corrupted and full of leawdnesse, how can ye bring them within the compasse of that eternall ordinance of God whyche is so woorkefull, but you must wrape God vppe in theyr naughtinesse?

An. Do you suppose it could stand with equitie, even by the iudgement of themselves (bee they deuills or bee they the wickeddest sort of men,) that they shold therfore be exempted from subiection to their maker, bicause they haue bin subbozne against him? And yet must this needes follow vppon your saying. But thus standeth y<sup>e</sup> case. I pray you did you neuer behold a clocke, wherin a certeine wheele greater than the rest turneth to y<sup>e</sup> right hand, & caryeth all the rest about with him, some to the right hand, and other some to the left hand, with a mere contrary motion one too another?

Gods prouidence resembled by a clocke.

Quest. Yes: and truly I haue wondered oftentimes, that mannes cunnyng shoulde bee able to represent too myne eyes, the thyng that mannes minde is scarce able too atteyne vntoo in the compasses of the skyes.

An. Assure thy self that y<sup>e</sup> same is a trewe  
 I. iij. image

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image of the diuine pꝛouidence, so thow  
except this thing wherunto nothing can  
bee found fully like, no not euen in the  
compasses of the skies, and much lesse  
in those handwꝛought Instruments, be-  
cause nothing is equal, no noꝛ (to speake  
pꝛoperly) like vnto the highest) namely,  
that God almighty whome I now com-  
pare to the greatest wheele which is the  
mouer of all the rest) is in suche wise in  
the woꝛlde, as that he is no parte of the  
woꝛlde, and yet hath geuen selfmouing  
too eche one of the wheeles that mooue  
themselues: and that in suchwise, as he  
himselue is by no meanes mooued, and  
yet mooueth al things according too his  
eternall pꝛouidence. And this mystery  
of Gods pꝛouidence was represented to  
vs by gods appointment in the vision of  
Ezechiell. 1. Ezechiell, wherin wee haue this to marke  
further, that those fourfold images were  
ouer couered with winges, & the wheeles  
folded one within another, and that God  
was placed highest aboue al things: least  
wee might surmize the mouer himselue  
to be moued together with the causes, &  
least wee might ouercuriously imagine  
ourselues able to perceyue the reason of  
those

Ezechiell. 1.  
3. &c.

those several movings. This foundation being laid, I answer three things. The first is, that the instruments which have life & are endued with reason, (of which sort bee Angells and men) are so stýred by god their maker: as that they also stirre themselves by an inward selfmouing of theyr owne, and therfore that in the byrnyng to passe of one action, there meete two causes, that is to wit god who is disseuered from the Instrumente and yet geueth the instrument beginning to moue it selfe: and the very instrument moouing it selfe. Another is, that these instruments are so mooued by God, as that he himselfe stirreth alwayes well, but the instruments, (if they be euil) go a contrary motiõ, that is to say, alwaies amisse: but if they be good, so as the first autho: who mooueth alwaies well, and the instrument which mooueth it, doo agree: then foloweth a good and commendable wo:ke. The third is, that god so mooueth the euil instruments, (so: it is they only whõ we haue now in questiõ) they on the other side are so moued by theselues, that by reason of the dublemouing beginninge, there is also a dubble wo:ke,



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woꝝk, (which seemeth notwithstanding to be but all one,) and the same is good in respect of the good beginning, and euil in respect of the euill begynning.

*Quest.* I would haue these thinges inlightened with some examples.

Examples of  
Gods pro-  
vidence.

Ioseph.

Gen. 45. 7.

&. 50. 20.

Sathan an  
instrument  
of Gods pro-  
vidence.

*An.* I will so, and that with assured and euident examples: but first I wil put too this distinction. That God the notable woꝝkmaister, vsing the euil instrumentes well whatsoeuer they be, doth either match the one ageinst another, or benefite the good by y<sup>e</sup> seruice of them: & whither of these two things so euer he doth, no man y<sup>e</sup> is in his right witts wil deny but it is good, namely either to punishe the bad, or to benefite the good. Now let vs alledge examples. That Ioseph came by Gods pꝛouidence intoo Egypt, and was aduanced there vnto great pꝛe-  
heminnence, that he myght bee the pꝛe-  
seruer of the Church: both he himselfe sayeth it, and the matter it self declares it. And what instrumentes did the Lord vse too the compassinge of the matter? Euen Sathan who stirred his bꝛethꝛen ageinst their most innocent bꝛother, the very wicked intet of the same bꝛethꝛen,  
tho

the couetousnesse of the cmerhantmen,  
 and the lust of a moſte miſcheuous wo-  
 man. All theſe ſinned moſt greuously, in  
 aſmuch as they were the beginners of  
 their olone doings. But God, uſing wel  
 thoſe moſte vngracious instrumentes  
 which thought vppon no ſuch thing, de-  
 ſcended his ſeruauntes from the famine,  
 ſettled them in a fruteſul ſoile, nurtured  
 his faithfull ſeruaunt Joſeph, and final-  
 ly aduanced him too the hygheſt degree  
 of honour. Is it not a moſte rightfull  
 worke of gods iuſtice, that naughty per-  
 ſons ſhould ſozdoo themſelues: So pu-  
 niſhed he the *Madianites*, vſing therevnto  
 too the ſpirit of diſcord, and the vngraci-  
 ous wilfulnes of the murderers them-  
 ſelues, ſo as they made aſſault one vpon  
 another, doubtles with a wicked mind,  
 but yet by the rightfull iuſtice of God. It  
 was good that *Dauid* ſhoulde bee chaſti-  
 ſed, euen after hys ſynne was acknow-  
 ledged and forgyuen. It was good alſo  
 that *Achitophilles* trecherie and *Abſolons*  
 trayterous mind ſhould bee diſcouered  
 and ſorely puniſhed. To y perſormance  
 of theſe matters, y lord vſeth y outrage  
 of ſathā, *Achitophells* olvn falſhartednes  
 and

*Madianites*  
*Iudg. 7. 22.*

*2. kings. 12.*  
*22.*

*Achitophell*  
*2. kings. 15.*  
*34. & 17.*

*14 23.*  
*Abſon.*



## Of christen questions

2. kinges.

17. 23.

2. Kinges.

18. 9. &c.

1. Pet. 3. 17.

1. thes. 3. 3. 4

Gal. 6. 14.

2. cor. 12. 9.

and Absolons owne trayterous ambiti-  
on, horrible lechery, and unnaturalnes:  
by which euil instruments the lord exe-  
cuted many things exceeding well. For  
he shewed howe much he mislyketh  
whozedome and craftinesse: he chastised  
David fatherly: he punished Achitophell  
by his owne handes: and finally he made  
Absolom to cast away himself. The scrip-  
ture beareth witnesse, y our being tried  
and consequently our chastisement is of  
the good will of our heavenly father, that  
thereby he may be glorified and his po-  
wer made perfect in our weakenes. And  
except wee bee of that mind: what com-  
fort is there for the godly in so great mi-  
series? For in y tryall of Iob after this  
maner, there is vsed the spitefulnesse of  
Sathan, and the couetousnes and exces-  
siue cruelty of the robbers. Sathan ther-  
fore dyd sinne in heaping so many my-  
series vpon the seruaunt of god: and the  
robbers did wickedly in stealing away  
another mannes goods. But the Lords  
did exceeding well in trying his seruant,  
and in shewing y all sathans atemptes  
against the churche are in vaine. Final-  
ly you wil not denye, but that the excel-  
lentest



lentest of all Gods woꝝkes, was the redemption of mākind. For the father deliuered his owne sonne for our sinnes, by his soꝛedetermined purpose, and by the soꝛeappointment of his eternall ordinance, according as Peter & the church of Ierusalem saye, and the father is he that hath not spared his owne sonne for our sakes. And what maner of iustꝛumentes hath he put to the performing of so great a matter? Surely the woꝛst that could bee (for no good mā could haue found in his hart too pursuē a guiltles person, and much lesse to betray him, condemne him, & crucifixe him): Namely even the malice of Sathan who was entered into the harte of Judas, the cursed couetousnes and treason of Judas himselfe, the most desperate enuye and unrecoverable malyce of the Iewes, and finally Pilates nycenesse and vntowarde dealing. So is there none of these which sinned not moſte heynouslye, and all of them were payde afterwarde wyth moſte soꝛe punishment at Gods hand for the same. And yet in the meane whyle, by this self same woꝝke he saued vs from sinne and death.

Act. 2. 23.

&amp; 4. 28.

Rom. 8. 23.

Eph. 5. 25.

The Instru-  
mentes of  
christs death

Luke. 22.

3. 4.

Iohn. 12. 6

Mat. 27. 18.

Iohn. 19. 8.

Quest.

## Of christen questions.

Obiection  
ageinst the  
foresaid ex-  
amples.

*Quest.* But hereby there semeth not any other thing to be gathered, thā that the purposes of euill persons are turned by God too a contrary ende.

*An.* Yes: hereby also it is cōcluded, that God moueth even the euill, well & effectually, to bring his owne worke to passe by them. But you must beare in minde that which I haue said: namely, y<sup>e</sup> God dooth in such wyse moue euill persons well, too bring his owne good worke about, not as a hammer or a hatchet in a workemans hand, which are tooles that can do nothing at all of themselves: but in such wyse as the euill persons do also moue themselves ill, too will amisse and to do amisse, bicause that they themselves are the working causes of they<sup>r</sup> owne euill dooinges. Nowe also this must bee added, that God (truely) worketh in the good and by the good: and that he workes by the euill, but not in the euill.

Difference  
betwene  
In and By.

*Quest.* VVhat difference then is there in these little wordes?

*Ans.* Undoubtedly greate. For God vseth both the one and the other as instruments as ofte as he listeth: and therfore

foze he is rightly sayde too woork he  
woork as well by the one as by y other.

But God woorketh in those only, whom  
he breatheth vppou with his holy spirit,  
and whom he ruleth with his holy spirit

Rom. 8. 14.

eyther strengthening them in goodnes

1. cor 12. 11

(namely the Angells, and the men that  
bee regenerated) or else indewing them

Ephe. 1. 11.

with new goodnesse, as when he sancti-  
fieth his seruantes first of all. But as for

Ioh. 14. 17.

the rest, he woorketh not in them by doo-  
ing any thing within them himself: but

Rom. 1. 26.

&amp; 28

giueth them vp to be moued and misru-  
led partly by their own lustes, and part-

2. tim 2. 26

ly by the deuill, howbeit in such wise as  
they: lewdnesse can neyther will nor

woork any thing, but that which he hath  
most rightfully ordeined.

### Question.

VVhat thinke you then of the name  
of permission or sufferance?

Permission

or sufferance.

### Answer.

If by the name of Sufferance, there  
bee ment that difference which I spake  
of euen nowe, namely that God woork-  
eth not in the euill persones, but  
leaueth them vp to Sathan and to their  
owne lustes: I mislike it no whit.

But



## Of christen questions.

**Willingnes.** But if Sufferance bee matched agaynst willingnesse, I reiect it, first as false, and secondly as vtterly against reason. That it is false it is manifest by this, that if god suffer any thing to bee done against his will, then surely is he not God, that is to say Almighty. But if he be said to suffer a thinge as though he were rechelesse: how farre are we of from the opinion of *Epicure*. It remayneth then, that looke what he suffereth too bee done, he suffereth it willingly. Willingnesse therefore is not too bee matched against Sufferaunce. Agayne if it bee false it must needes also be against reason. And I say that this absurditie may appeare sufficiently too any heedfull persone by this, that the Authoꝝ of the distinction wherby Sufferance is matched ageynst willingnesse, do by that meane not only not attein to that which they wold, (that is to wit, that god should not be accounted the authoꝝ of euill, which thinge we acknowledge with al our harts) but also bring the flatte contrary too passe. For who is moze in faulte then he whiche a greate way of foreseeing a mischeef that is too come, & being able too disappoint

the

the same with his only becke not onely  
disappointeth it not, but also suffereth it  
that is to say giueth leaue to execute the  
mischiefe, (so: not euen they that bee of  
that opinion, doo deny, but that Sathan  
(and much rather wicked men) haue not  
any power to doe any mischeefe, but by  
appointment) in case as if a mā hauing  
a cruell Lion shet by in a cage, myght  
with ease kepe him in from hurting folk  
and yet not only wold not, but also wold  
let him loose and suffer him to runne by  
on this man or that man? Perchaunce  
thou wilt say, that so mennes sinnes de-  
serue. I graunt it. Yet notwithstanding,  
it remayneth still, that Goddes willing-  
nesse matcheth wyth hys sufferaunce,  
(lyke as when a Magistrate delyuereth  
an offender into the executioners hand,  
appoynting him the manner of hys pu-  
nyshement) and therefore that there is  
no reason to say, that sufferance striueth  
agairst willingnes.

*Quest.* V What then? doo euill persons How euill  
performe Gods will.

*Ans.* If you take wyll in his generall  
signification, that is to wyt, so: that  
thyng whiche God hath willingly de-  
termined



## Of christen questions

cause of faultinesse is the willing inclination of the will (which was made good in dedde, howbeit yet able to bee chaunged) vnto euill. For the saide wyll was chaungeable, by Goddes ordynance who created it so, bicause that otherwise loke how many vchangable natures he had made, so many Gods had he made. And chaunged it was at Gods forsaking of it (for too whom is he bounde) but yet by chaunging it self of it owne accord, so as the cause of faultinesse may seme too bee imputed, rather to forsaking, than to inforcing.

An obiection  
that God  
should bee  
the author  
of euill.

*Quest.* But if this chaunge happened not without Gods foredetermination, verely it may seme that all this inconuenience is too bee fathered vpon him.

*Ans.* That foloweth not, forasmuch as gods determination toke not away the will of y first man, & so also neither hys aduiseement or choosing, but only ordered it. For he was changed by falling vtterly of his owne accord, which thing is to bee vnderstoode much more of the falling of the Angels, whose faultines kept vpon them fro at home, and perhappes y was the cause that moued God to haue pitye  
vpon



bpou men which sell by the stepping in  
of the diuell, and not too haue pitie of the  
diuell and his Angells.

*Quest.* But otherwyse it could not come  
too passe, than god had ordeined shoulde  
come to passe.

*An.* I graunt both. For neither were it  
reason that the said euerlasting ordinance  
(wherein I shewed a little erst, that all  
things and euery thing without excepti-  
on, are comprehended) should be shet out  
from the changing of the cheefe peece of  
worke. And to auouche y<sup>e</sup> such maner of  
ordinance were chaungeable, it were a  
point of wickednes. Let both of the ther-  
fore be most trew. Yet doth it not there-  
bpou folow, eyther that the faulte is in  
God, who (as I said) doth alwayes well  
yea even then also when his instrumen-  
tes offend: or that man is without fault,  
as who hath not offended but willingly.  
For this necessitie wherethrough the  
thing that god had ordeyned must nedes  
come to passe, hath not take away either  
will or happening, but rather hath orde-  
red and disposed them: considering that  
among the causes of mennes doinges,  
euen the chæfeste cause is will.

## Of christen questions

**The necessity** *Quest.* Your meenynge then is, that the  
 the inforceth necessity of chosing that which god hath  
 not mannes ordeined from the beginning repugneth  
 will.

not ageinst will. But happening is sayde  
 too be that which may either fall out or  
 not fall out.

**Math. 26.**

**54. 56.**

**Iohn. 13. 11.**

**38.**

**Iohn. 19. 36**

**Acts. 17. 3.**

**An.** Yea and I say more plainly, y wil-  
 lingnesse or happening are not taken a-  
 way by necessity, but by compulsion. As  
 for example: It was of necessity y christ  
 should die in the age, time, and place for  
 ordeyned from everlasting, for else the  
 prophetes might haue lyed. And yet if  
 yee haue an eye to the naturall disposi-  
 tion of Christes flesh by it selfe, without  
 the foredetermination of God: there is  
 no doubt but by nature he might haue  
 liued longer, and therfore that in that re-  
 spect he dyed by happe. Christes bones  
 might haue bin broken if ye looke vpon  
 the nature of bones by themselues: but  
 if ye looke vntoo Gods ordinance, they  
 coulde no more bee broken, than it is  
 possible that God should alter his deter-  
 mination. And therefore the vchange-  
 able necessitye of Goddes ordinance,  
 dooth not take awaye the happening of  
 the seconde causes, but dispose it. Also it  
 was

was of necessitye that Christ dyed by the ordinance of his father, & yet he dyed willingly: yea and God forbid that euer wee should dye vnwillingly, who notwithstanding must of necessitye dy once. And what more? God himselfe is most freely, yea & most willingly good: & yet is it vtterly impossible that he should not be good. Ergo willingnesse and necessity are not repugnant. For whereas it was of necessitye y<sup>e</sup> of two repugnant thynges Adam must choose but the one: although none of them both was within the compasse of hys owne wyll: yet surely the one of them was set downe in the euerlasting ordynance of God, which ordynance was bothe out of Adams will and aboue his will, & compelled yet not his will: but rather forasmuch as hys wyll could not take bothe of them, it willingly and of it owne accord inclined finally too that part, which the ordinance of god had foreset.

*Quest.* But surely, that necessity which is entered in together with lust, into mans hart, in such wise as he cannot but sinne, (according as thou hast declared afore) seemeth too take away happening.

Necessity  
of sinning  
excuseth  
not sinne.

B. iij.

An.



## Of christen questions

**An.** Although I should graunt it too bee  
so, yet cannot men bee exempted from  
blame: first bicause this necessity of sin-  
ning wherwith mankinde is now ouer-  
whelmed, cometh not of the Creator, but  
of the willing inclination of mans natu-  
rall will vnto euill, as I said afoze. And  
who wil think it strange, y he should bee  
burned, which hath willingly cast him-  
selfe into the fyre? Ageine, although it  
bee not of hap but of necessity, that man  
is now caried vntoo euill, (consideringe  
that sith he is corrupted by sin, he is (as  
the Apostle saith) become the bondslauē  
of sin, and so remayneth til he be set free  
by y sonne of god) yet notwithstanding,  
that which he doth, he doth it willingly  
and vnconstrayned. For like as he cannot  
but doo euill, so also he delighteth not in  
any other than euill, albeit that the euill  
lurkinge sometime vnder the coloure of  
good, do make him take it for good. And  
therefoze not euen this necessity whiche  
was brought in by willinge fall, taketh  
away the willing moouing of the will.  
Which thing being grauted, it foloweth  
that man is verely the cause of sin, inas-  
much as although he sin of necessity, yet  
he

Rom. 7. 14

Iohn. 8. 36

Rom. 8. 7

he sinneſh willingly. And yet ſay I not  
that happeninge is taken away by this  
neceſſity nother. For although that in  
mā which is hild bound vnder neceſſity  
of ſinning and is not yet regenerated,  
thereremaineth nowe no deliberating  
whether he may choſe the freſh good, or  
the euill, as there was in mans nature a  
foze his fall: yet notwithstanding there  
remaineth a deliberating betweene euill  
and euill. For where the caſe ſtandeth  
not vppon choiſe of this or that, there is  
no deliberating or debating. Now then,  
euen the headieſt and haſtieſt men that  
be, doo deliberate: but neither can they  
vnderſtand anye thinge, nor thinke any  
thing, and therfoze much leſſe deliberate  
of any thing but eyther w<sup>th</sup> ſtraying frō  
y<sup>e</sup> good, or elſe plainly ageinſt their con-  
ſcience: ergo al their deliberating is bu-  
ſied aboute the choſing betweene two  
euills or mo. And theye preferring of  
the one or the other, cometh altogether  
by hap as in reſpect of their own volun-  
tary will, which happening y<sup>e</sup> v<sup>n</sup>change-  
able ordinance of God dooth no more  
take away now in men corrupted, than  
it tooke it awaye in olde tyme in man-  
kind

## Of christen questions

kind vncoꝛrupted.

The conclu-  
sion of the  
discourse co-  
cerning pro-  
vidence.

*Q<sup>ue</sup>st.* The sum then of the thinges which thou hast spokē concerning prouidence, is this: that nothing in the whole world cometh too passe agaynst Gods will or without his knoweledge (that is to say, rashly & casually) but altogether in suche wise as God himself hath ordained them from euerlasting, disposinge all the meane causes most mightely and effectually, so as they bee caried on to their appoynted end of necessity as in respect of his ordinance: and yet that he is not an authour or allower of any euill, bicause he dealeth alwaies most rightfully, with what instrumentes so euer he execute his woorke.

*An.* So it is.

*Quest.* This is yet againe the thinge that troubleth mee. For although I see that God woorketh rightefully by the euill sorte: yet notwithstandinge, if all and euery thing be done by gods eternall ordinance, so as nothinge at all may bee excluded: then it remayneth that the euill dooinges of the euill persones, euen in respecte that they be euill, are not exempted from Gods ordinance, whiche thing me thinks cannot be said without wicked.

Of fatherige  
euill vppon  
god.



wickednesse.

Ans. Needes must he be soze troubled & to no purpose whiche laboꝛeth to cōpꝛehend gods wisdom within the bounds of his owne reason. For I pray you, if you would go about too conteyne the whole Ocean in a drinking Cup, what should you els do but only lose your labour, and bee counted a foole for so doing: And yet moze tollerable (though not to bee talked of) is the propoꝛcioninge betwene the maine sea and the least cup that can bee, than betwene gods wisdom, and the foolishnesse of mans most corrupt wit. Nevertheless, I suppose y this which thou obiecest may also bee fitly answered by us too. Therfoze I graunt thee eue this also, that the euill woꝛkes of euill men, euen in that they bee euill in respect of themselves, are not done against gods will or without his knowledge: for were it so, then shoulde eyther Godlynesse or else Epicurithenes folow of necessitye. But I say further, that if thou haue an eye too Gods ordinaunce: the very euill it selfe hath a respecte of goodnesse, although, it bee euill in it selfe, so as  
this

## Of Christen questions.

this Parador of Austins is very trew  
namely that it is good also that there  
should bee euills, too the ende that God  
should not suffer euills to bee: and truly  
in not sufferinge, he is not vnwilling,  
but willyng.

god willeth  
none iniqui  
tie. *Quest.* VVhat then? Shall wee say that  
God willeth iniquitie?

*An.* God sozbid soz it is the horriblest of  
all blasphemyes to saye so. But stay the  
self awhyle I beseeche the, that I may ex-  
pound that which I haue said so truely  
and godlily as it cannot bee denyed, but  
god must also be auouched not to bee the  
iudge of the world. The name of *Will*  
is taken sometime in the largest signi-  
fication, soz that which god ordaineth or  
appointeth In which signification wee  
must vtterly say, either y god willeth all  
things, ( y is to say y nothing commeth  
to passe which God wil not haue done):  
or that God is not almighty, if neuer so  
smal a thing com to passe which he wold  
not haue don: or else y god regardeth not  
all things, if any thing come to passe he  
cares not how. And sometime by y name  
of *Will* there is ment onely that whych  
liketh him bicause it is good of it owne  
nature

nature: and after this manner the sayth-  
full onely are said too obey God and too Psal. 5. 4.  
execute his will, because y in this sence  
God is sayd too will (that is too saye too  
alowe and accept) onely that which is  
good, and not too will iniquitie. Which  
will of his is vttered fully vnto vs in his  
lawe: but his other will is not so, but in  
part. For who knoweth what shal befall  
but this one day: And nothinge shall be-  
fall but that which God hath from euer  
lastinge bothe willed and ordeyned too  
befall.

*Quest.* Can God bee thought too haue How God  
willed or ordeined any thinge which he willeth or  
misliketh, and so consequently which is not willeth  
euill? euill.

*An.* Truly it must needes be confessed,  
that whatsoeuer God hath ordeined, it is  
ordeined altogether willingly: but euen  
herein also appæreth rightly his infinite  
wisedome, that with him euen the dark-  
nes hath a respect of light, (yea and that  
in such wise, as it neuerthelesse both is &  
continueth darknesse still) that is to say,  
it is good that there should be also some  
euill: bicause god findeth the reason how  
it may come too passe, y the thing which  
both



## Of Christen questions.

both is and contineweth euill still of it owne nature, may neuerthelesse haue a respect of goodnesse befoze him, and how the thing that is ageinst his wil, (that is to say, which of it owne nature is burightuous, and therefore pleaseth not God) may not come to passe without his wil, that is to say, without his ordinance. As for examples sake. That God saueh his elect by redemption freely geuen in his sonne Christe, it is too his owne exceeding great gloze, which otherwise shuld not haue shone forth. But man shoulde not haue needed redemption from sinne and death, excepte there had bene sinne and death: Ergo in respecte of Goddes ordinance it was good that sinne and death shoulde enter intoo the worlde. And yet the same sinne, both is and contineweth so sinfull of it owne nature, as amendes could not bee made for it, but by most terrible punishment. Agepne wee recouer much moze in Christ, than wee forwente in Adam: Ergo Adams fall was the best and profitabest thinge that coulde bee for vs, as in respecte of God, who by this wonderfull means prepareth a Kingedome of everlastinge gloze

Rom. 5. 15

glory for vs in Christe: & yet this fall is  
 so euil of it owne nature, that euen wee  
 that beleene and are iustified, doo feelee  
 many misteries and mischaunces which  
 spring of it, euen too the death. Also it  
 is greatly to the glory of god, that he sheweth  
 himselfe a mosse sure punisher of  
 all sinne: But if there had bene no sinne  
 there had bin no gap open for this iudge-  
 ment to come in at: Ergo in respecte of  
 gods ordinaunce, it was good that there  
 should bee sin, and that the same should  
 afterward bee spred abroad, too bee pu-  
 nished with everlastinge peynes in the  
 Deuilles and in all that bee set without  
 Christe. Also Saynt Peter sayeth, *It is* 1. Pet. 3. 17.  
*the will of God,* (that is too say it is his or-  
 dinaunce) that when wee doo well, wee  
 shoulde bee misintreated. But he that  
 dooth well, cannot be hurt but by sinne:  
 Ergo in respecte of God that willeth it,  
 (that is too say which ordaineth it) it is  
 good that there shoulde bee persecutores  
 of the Church, whome notwithstanding  
 he inslately punisheth afterwarde  
 mosse senerelie as offenders agaynst  
 his wil, that is too say as doers agaynst  
 that

## Of christen questions

that which he alloweth. Therfore euen by the expresse words of y<sup>e</sup> Apostles, the thing that is ageinst Gods wyll (that is too saye against that which he alloweth and cōmaundeth) commeth not to passe without his will, that is to saye without his ordinance: and yet can it not therfore be said, that god is contrary to himselfe, or that he willet iniquitie: according as Austin doth rightly conclude against Julian, out of the word of God.

Of sufferāce  
& willing-  
nesse.

*Quest.* Therefore it seemeth right that sufferance should be distinguished from willingnesse.

*An.* What I deeme meete to be thought of this distinction, I haue spoken a little afoze. Truly if Sufferance bee matched ageinst Will, that is to saye ageinst ordinance: such ouersetting is not only false but also foolish and fond, considering that euen in suche actions as are not of free choise by themselves, (as for example, when marchantmen that be in daunger doo cast out their goods, and generally as often as men choose the lesse euill too auoyde the greater inconuenience) euen the heathen menne acknowledge free will to beare sway. But if Sufferance



rance bee matched ageinst willingnesse,  
that is to wit ageinst that which God is  
willing withal, as well liked and accep-  
ted of him by it self & of it owne nature:  
so as the thing that is good of it self may  
bee matched ageinst that which is good  
but by well falling out, and which hath  
some respect of good in it, not of it owne  
nature, but in respect of the ende that it  
is guided vntoo by God, through whose  
incomprehensible wisdom, even the  
darknes doth seruice vnto the light: then  
truely I admit it, so that this also be ad-  
ded to it, namely that the same is not a  
baine and idle sufferance (as a number  
dreame) but a most workful, and yet ne-  
uerthelesse a most rightfull Sufferance.  
for the better vnderstanding wherof, take  
the matter in seauē wordes too stande  
thus. I thinke thou wilt not saye that  
a iudge is but as an ydle loker on, when  
vpon the heering of a transgressors case  
he deliuereth hym too the Shreefe too be  
put too this kynde of punishment or  
that. For surely the Shreefe doth not so  
much put hym too death, as he is the  
instrument of the Iudge that putteth  
hym too death: so as if anye cruelty bee  
extended

## Of christen questions

extended in that behalfe by the sentence of the iudge, the same may bee imputed not so much too the executioner, as too the iudge that commaunded him.

Obiection  
ageinst the  
foresaid al-  
legations.

*Quest.* I graunt all this. But how manye vnlikelyhoodes bee there betwene these, and the thinges that we intreate of?

*An.* I confesse that. For else there shold bee no difference or at leastwise verie small betwene a like thinge and a same thing. Neuerthelesse I would haue y<sup>e</sup> reckon by at leastwise the cheefe of them, that I may answer to them one by one.

*Quest.* In the sentence of Iudges there goeth tryall before: but in these thinges wherof you intreate, there is oftentimes no such thing perceiued.

*An.* How many thinges are done iustly by the magistrats of this world, y<sup>e</sup> tryall wherof is not sene of their subiects: And wilt thou attribute lesse vnto God, who sercheth thzoughly all thinges y<sup>e</sup> lye byd euen in the bottoms of mens hartes, as well past as too come?

*Question.*

The Shref doth nothing but by cōmissiō receiued. But where haue the wicked mē receiued any such cōmaundement as to kil one another, or to hurt good men.

*An.*

An. In this thou art deceived, & whatsoeuer god appointeth to be don, thou imaginest him to give knowledge of it with some loud voice, vnto the whose seruice he purposeth to vse in the dooing of it. But experience it self teacheth, that y is not alwayes trew in neither of both the cases: that is too say whether he haue determined to vse merce or to vse iustice: no not even then when he useth instruments that haue vnderstanding. For Gen. 45. 2. who doubteth but that Pharaos was ordeined of God to intertaine Ioseph, and too prepare harborow for his Church: And yet he receiued no such comaundement outwardly, no no so muche as thought of any suche thinge in him selfe. Neuerthelesse that was ordeyned of God, and the couert motion of Pharaos harte fended too the executing of that which the Lorde had ordeined. That the Chaldies were ordeined to punishe the euil Israellites, and to nurtur the good, the prophets had foretold it a thousand times, yea and that in such wise, as if Nabucadnezar had receiued expresse comaundement concerning the same thinge: in so much as Iere 25. 9. the Lorde doth also call him his seruant



## Of christen questions

Ezechi .21.  
21. &c.

Exod. 7.18.

Prou. 16.33

Difference  
betwene  
the good in  
strumentes  
& the bad in  
executing  
Gods will.

Yet did not the lord commaund the Chal-  
dies anye such thinge by name : but (as  
Ezechiell wyrteth,) giuing euer y kings  
hart, partly to Sathan and to his Sooth-  
sayers, and partly to his owne lustes, he  
inclined hym of his owne sway to per-  
forme that which God had determined.  
How much more must wee beleue the  
same to be doone, as oft as the lord vseth  
the thinges that want reason, or also that  
bee vtterly without life, as his execution-  
ners: For so did he cal y Flies, Froggs  
Gressehoppers, Hayle, and death to pu-  
nishe Pharao. So also sayeth the wysest  
of all men, that euen the very Lottes fall  
not out at aduenture . For all thinges  
serue by a secret motion, to execute gods  
ordinances. But this difference there is,  
that the good instrumentes do no thinge  
but thzough faith, (that is to say vpon as-  
surance that they be called to that which  
they doo,) and with a minde settled too  
obey. But as for the euill instrumentes,  
forasmuch as they bee led with a blynde  
brayd by Sathan and their owne lustes,  
and haue an eye too nothinge lesse than  
to the obeying of God, ageinst whose ex-  
presse woord they either know or ought  
too

too know that all their intentes and purposes doo fight: therefore they lette not the Lord, although God doo secretly vs the trauell of them, even against they wills, in such wise as they doo not any thinge else, than that which the wonderfull woorkmaister himselfe hath ordeined.

*Quest.* Then let vs stay heere concerning Gods eternall providence, fro the which I see not that any thing at all may be exempted: and let vs (if it please you) proceede to predelination, which I wold first and formest haue described vnto mee.

*Ans.* Predelination being considered in generall, is nothinge else but the same thing that we haue called gods determination or ordynance, howbeit as hauing regard too the ende or worke of the very ordynance. For there is nothinge which the wyse creator of all thinges, (who doubtlesse hath neyther made any thinge vnadvisedly, nor can bee deceyued or alter his purpose,) hath not ordeyned bothe too myddle endes, and specially too some one bittermoste poynte of all. But custome hath vsone, that predelination is conuerged chesely in the go-  
What pre-destination is.

## Of christen questions

uerning of mankind. Thus therefore  
 doe I describe it. I say it is gods euera-  
 sting and unchangeable ordinance, go-  
 ing in order before all the causes of sal-  
 uation and damnation, wherby god hath  
 determined too bee glorified, in some by  
 sauinge them of his owne mere grace in  
 Christ, and in othersome by damning  
 the through his rightfull iustice in Adam  
 and in themselves. And after the custom  
 of the scripture, wee call the former sort  
 the vessells of glory, and the elect or cho-  
 sen, that is too say folke appointed to sal-  
 uation from before all worldes through  
 mercy; and the other sort wee call repro-  
 bates or castawayes, and vessells of  
 wrath, that is too say appoynted likewise  
 too rightfull damnation from euera-  
 stinge: eyther of bothe whiche, God hath  
 knowen severally from tyme without  
 beginning.

### Question.

A worldly  
 & ouerscu-  
 pulous doubt

But it is a hard case too say, that  
 there be some foreappointed to damna-  
 tion, and therefore thou knowest that  
 many referre the woord predestination  
 onely too the chosen, and that they say  
 rather that the Reprobates are fore-  
 known.



known.

An. I know what that meeneth. Many were afraide least they should make god the cause of the destruction of the reprobates, and also report him too be cruell, if they should confesse that the reprobats also are predestinated of God. But they needed too haue feared none of both, as shalbe shewed in dew place. Agein, that is but a fond startinghole. For if foreknowledge (as they call it) cary the force of a cause, no lesse than predestination doth; then say they that which they wold not say. But if it haue not: the may they also say y God is not the cause of the saluatiō of them that be predestinated. For why? The Apostle in reckening vp the causes of the saluation of the chosen, setteth downe *πρόγνωσις* (which these me interperet foreknowledg) in the first place *Rom. 8. 19.* *Actes. 2. 23.* *Dea and Luke setteth downe the same foreknowledge as the groundworke of our redemption. Rightly therefore doth Austin acknowledge predestination on both sides, although he do now and then shole out the predestinate sort from the foreknownen. But let vs away with this stryfe aboute termes.*

L.iii.

was

Augustin de  
Ciuil. Dei  
lib. 19. ca. 2.

## Of christen questions

Twoo sorts  
of predesti-  
nation.

The answer  
to the dooer  
or obiection  
last aforena-  
med.

was only too shew that I had don aright  
in setting down predestination for a ge-  
nerall terme, wherof there bee two par-  
ticular sortes, whiche notwithstandinge  
doo meete together (and that is a thinge  
inespecially too bee marked) no lesse in  
the ende, than in the head and originall  
beginning. For the headspring of them  
both is the ordinaunce of God. And both  
the wayes (whiche are as it were cut out  
from this head,) doo meete again in the  
uttermost poynt, that is too witte in the  
glozy of God. These things being set  
down, too the end I may answer to that  
exception of thine, namely than it see-  
meth a hard case, that ther should be some  
predestinated vnto death: I say that these  
thinges in seewing, seme vnto mee much  
harder. Namely that god shuld not haue  
forepurposed some certain end with him-  
self in creating men, howbeit that (euen  
as the bawifest woozke man of them all  
doo rightly witnessse) the end is the firste  
thing in the intent of the doer. That god  
in creating men purposed an end to him  
selfe, which afterwarde should fall out  
incertainly, that is too wit in such sorte,  
as it shold rest in the power of the clay &  
not

not in the power of the potter, to make the thinge come too passe or not come to passe which the woꝝkmaister had purposed. That god knowing the will of his owne handypwoꝝk, should alter his owne purpose, so that wheras he had determined too saue all in Chꝛiste, yet notwithstanding he should alter his minde and destroy all such as would not incline too that purpose. For al these things (say I) do of necessity folow their opiniõ, which uphold that such as perish, do perish contrary too Gods appoyntment. And least we may seeme too wander without our listes, that is to say, not to deale by only consequences of reason: First I say that all opinions whiche strue agaynste the last propozcion of faith (of whiche sorte this must needes bee one, the graunting whereof is accompanied with so many wicked things) are plucked in peeces by the holy Scriptures. Secondly I say, that as oft as the scripture maketh mention of the pꝛedestination of the chosen: so often is the pꝛedestination of the Reprobates confyꝛmed lykewise, inas much as the cause it selfe requireth, that whereas some bee chosen vntoo life, the residue



## Of Christen questions.

**Rom. 9. 22** residue we must bee vnderstode too be appointed vnto death. Furthermore seeinge that the vessels of glory bee said too  
**23.** bee predestinated too glory: the ouerset-  
 ting of flatte contraries doth vtterly require, that wee should conser the vessels  
 of wrath to bee such as are predestinated  
 vnto death.

Another ob *Quest.* But here it is noted, that when  
 iection vpo the Apostle intreateth of the vessels of  
 a distinctio glory, he vseth a woord that importeth  
 of termes. doing: and when he speaketh of the ves-  
 sels of wrath, he vseth a woord that im-  
 porteth suffering.

**An.** I graunt that if it be demaunded of  
 the middle causes whereby the vessels  
 of wrath are caried too the wrath that is  
 appointed for them, they themselues are  
 the only cause of theyr own damnation.  
 But truly this distruction is toyish. For  
**Acts. 13, 48** Luke intreating of the elect, vseth a partic-  
 ciple of the passive voyce, saying, as ma-  
 ny as were ordained to everlasting life.  
 That: was that of themselues, and not  
 rather of the mere grace of god. Besides  
 this, it is nothing to the matter. For we  
 intreat not of saluation or damnation:  
 but of the ordinance too Saluation or  
 damna-

Damnation, which disposeth & ordereth the very causes of executing the and therfore in no wise hangeth vpon them, for that is altogether aboue y<sup>e</sup> skyes as the old p<sup>r</sup>ouerb sayeth. To be short, whether is it harder to say y<sup>e</sup> some bee predestinated to damnatio<sup>n</sup>, than to say y<sup>e</sup> they be registred to damnation long agoe, as saint Iude speaketh, or to say y<sup>e</sup> they be appointed to wrath, as Paule speaketh: Lastly, I said not y<sup>e</sup> the damnation of the reprobates is the end y<sup>e</sup> God purposed vpon in his so<sup>r</sup>ezordinance: but his owne glory. Neither also did I simply say y<sup>e</sup> the Reprobates were appointed to damnation: but I sayde they were ordayned too iust damnatio<sup>n</sup>: shewing therby that although no man be damned but such as the lo<sup>r</sup>de hath ordayned to damnation, (for otherwise the aforesayde blasphemies that I spake of wold folow of necessity): yet are none damned but suche as are found to haue in themselves iust causes of damnation. What falsnes the or what roughnes hath my foresaid saying in it.

Q<sup>ue</sup>. You seine to be disproued by this saying, God will haue all men saued, and by such other like vniuersall sentences.

An.

Iude. 4.  
1. Thel. 5. 9.

1. tim. 2. 4.

## Of Christen questions.

The right  
vnderstand-  
ding of all  
general or  
indefinite  
propositions  
concernyng  
prouidence  
and predesti-  
nation.

Math. 4. 23.

John. 6. 40.

An. Then say thou that some bee dam-  
ned whither God will or no, or else con-  
fesse that the said text must bee taken o-  
therwise: which thing the promises allso  
doo shew: namely (which thing even the  
scholemē themselves haue espied) y<sup>e</sup> ther  
by must be ment, not y<sup>e</sup> particulars of all  
kinds, but al kinds of particulars: & too  
speake moze plainly, so as it may be, not  
an vniuersall but an indefinite proposi-  
tiō, which ough tto be interpreted thus  
rather: that is to wit, that god will haue  
any maner of men too bee saued, which  
self kind of speeche Mathew vseth when  
he sayeth, that the Lord healed all syke-  
nesses and diseases, that is to say al sorts  
or kindes of diseases, according as both  
Latinmen and Englishmen doo nowe  
and then speake. For I pray you dare  
any man saye, that God will haue all  
men saued, yea even thoughē they con-  
tinewe in vnbeleefe too the very last  
gasp? Truly no. For if it bee the fa-  
thers wyll, that he which beleeneth in  
the Sonne shoulde not perishe: it follo-  
weth that it is his wil also, that he which  
beleeneth not in the Sonne, shoulde pe-  
rishe. And therefore those two thinges,  
namely



namely Too bee saued, and too come too the knowledge of the truthe, must bee yoked together, so as it may bee vnderstoode, that God will haue those only too be saued, whom he beutsaucth to come to the knowledge of the truth. But faith (which is this trewe knowledge lyghteth neyther vppon all men, nor yet vppon the runner or willer (as the Apostle witnesseth): but commeth of Gods mercy, and lyghteth vpon them only which (as Luke sayeth) are ordeined too euerlasting life, and whose harts (as the same Luke writeth) God openeth so as they take heede to his word. Then must we vnderstand, that gods predestination extendeth to all sortes of men, that is too wit both Iewes and Gentiles, priuate persons and magistrates, men and women, olde men and yongmen, slaves and gentlemē, such as bee giltie of many synnes and suche as bee giltie of feawer sinnes. For these only & such other like, are the circumstances y are included in y foresaid sentence.

*Quest.* V Will you then make election to bee particular? Election must needes

*Ans.* And I would sayne knowe if the man bee in hys righte wittes, that imagineth bee particular.

## Of christen questions.

imagineth Election too bee vniuersall. For truely he that taketh all, maketh no choyce : and he that choseth a thinge out fro two other things or mo, must needs bee said too refuse or forsake the thinges that he choseth not.

*Quest.* But surely the calling and promises are vniuersall.

Without any  
peremptori  
or precise  
excepting  
of anye per  
sons.

*An.* Understande them too bee indefinite (yea and that, in respect of certaine circumstances of which I haue spoken) and thou shalt thinke the rightlyer. And so altogether are those things also to bee taken whiche diuers lerned men of our time haue written about this controuersie. Or els see, how very reason of necessity confuteth that vniuersall calling. For if yse meene it of the calling by the preaching of the woordes : it is not true that all men are, or euer were, yea or euer shalbee called so seuerally hereafter. For how many haue dyed, doo dye and shal die, before they haue hard ought at all of this word : But if ye take it too bee ment of the other calling which hath

*Rom. 1.19.*

a much larger scope, namely of the beeholding of nature wherby is vnderstood that whiche may be known of god : not

each

even this nother is so vniuersally trew,  
as that it comprehendeth euery senerall  
person. For how many haue died & daye  
ly doo dye in such age as is utterly vnfit  
for that contemplation? There can not  
nor may not any calling, and muchlesse  
any election bee warranted too bee vni-  
uersall, but onely too bee indefinite: and  
that must also be only with an exclusion  
of these certein circumstances aforesaid,

*Quest.* But what if wee say, that all men  
are called vniuersally to saluation vnder  
condition, that they beleue: and therefore  
that saluation is offered vniuersally as in  
respect of God which calleth, and that  
the fault why this calling is not vniuer-  
sally of effect, is not in God, but in the  
stubbornnes of the vnbeleuers which re-  
fuse the good turne that is offered them?

*An.* This doubtlesse is trew in some re-  
spect. For no doubt but the Stubbornnes  
of the vnbeleuers, is the thinge that  
disappointeth the applicatiō and efficacy  
of the promises that bee offered. No doubt  
also but calling hath a larger scope than  
electiō. But yet your supposalls are nei-  
ther truly ynough nor fitly enough spo-  
ken. For first wee haue shewed, that not  
euery

Stubborn-  
nes is the  
let of the ef-  
fectual wor-  
king of gods  
promises!

Mat. 20. 16



## Of christen questions.

even the outward calling, (whither yee looke to that which is naturall or to that which is doone by the woord of the Gospel) pertayneth too every seuerall person. **W**herfoze as touching those that wee speake of, there is found in them no stubbo:rnnesse against the Gospel, but onely originall corruption, whiche notwithstanding is even of it self alone sufficient to damn the reprobates. Besides this, although the condition of beleeuing bee annexed: yet doth not the ordinance hang vpon that, but rather that hangeth vpon the ordinance, as which goeth in order befoze all other inferioz causes.

**C**Else, see howe false and vnreasonable thinges inscw. For it will folowe that God in deuising with himselfe, did firste set befoze him his whole woorde as already finished, and that accordinge as he saw his woorde should bee disposed of it selfe and not by him that made it, he should therupon take occasion too determine, that is too say, too appoynt eyther too saluation or damnation. Or if yee like better that god himselfe was vncertaine how the performing or not performinge of the condition woulde fall out:

Conditio of  
beleeuinge.

Absurdities  
folowing vs  
pon the fore  
said questio.

**Then**

Then must it bee concluded, that Gods ordinance hangeth in suspence, and that the determination of the case (as *Austin* trimly sayeth) is not in the power of the potter, but of the clay. And herebpon will be grounded another false opiniō: namely, that faith hath not his beginnyng of God, but of the will of man, if it bee so that Gods foresight gaue him cause too determin vpon his choise. Neither is it too the purpose to object, that faith is not foresene, forasmuch as it is a gift of god that cometh in by the waye: but that corruption and vnbeleefe are foresene, which are naturall in man after his fal.

For the reason of the contraries requir-  
eth in any case, that loke in what degree  
faith is placed in the ordinance of Electi-  
on: even in the same degree must faith-  
lesnesse or vnbeleefe bee placed in the  
ordinance of reprobation. Therefore if  
ye make faith foreknowen, too bee the  
cause of the ordinance of election (which  
is vtterlye a poynte of a Pelagian and  
therefore repealed by *Austin*) you must  
needes deeme the same also of vnbeleefe  
in the contrarie ordinance of reprobation.  
And on the othersyde, if yee submit

The nature  
of contraries  
in reasoning

## Of christen questions

faith vnto the sayd ordinance, (as you nedes must, for wee be chosen to the intent to beleue, and not bicause wee wold or should beleue) you must nedes also in the contrary member submit vnbeleefe to the ordinance of reprobation.

The causes  
of vnbeleefe  
and of fayth  
are subiecte  
to gods ordinance.

*Quest.* VVill you then make the ordinance of reprobation to bee the cause of vnbeleefe, as well as you make the ordinance of election too bee the cause of faith?

*Answered.*

*Ans.* For the ordinance of election is in deede the efficient cause of faith. But corruption or vnbeleefe with the fruites therof, are in such wise put vnder the ordinance of reprobation, as that the will of man is the first efficient cause of them and yet notwithstanding they be subiect too the ordinance: bycause that although it bee not throughte the ordinance, yet is it not besydes the ordinance nor wythout the ordinance, that those thinges happen, whereof the fayling cause and not the efficient cause is groundes in God, as I sayde afoze. For like as they onely beleue in whom God createth fayth: even so through Gods forsaking

of



of mannes wil, sinne is krepd into man-  
 kynd and there abydeth, yelding ill frute  
 in as manyc as God lysteth too leaue vp  
 too their owne lustes, that they may bee  
 the cause of theyr owne damnation, wher-  
 vntoo they are also inregestred and ap-  
 poynted from enerlastyng. Further-  
 more, that I may retyze vntoo the other  
 question: whatsoeuer is sayd of the fore-  
 named condicion whych is annexed too  
 the ordynance, as who shoulde saye that  
 the ordynance depended vppon the condi-  
 cion: it is vnfitly spoken. For the ordi-  
 nance of sauing the elect sort, is another  
 thinge than the verry gloryfying of the  
 elect: and the ordynance of damning the  
 Reprobates, is another thinge than the  
 verry damning of them, in semuche as  
 the ordynance it selfe must needes bee  
 distinguished from the execution of it.  
 The execution than of the ordynance of  
 election, (that is too wyte, the saluation  
 of the chosen,) dependeth vppon fayth  
 that taketh holde of Christ: and the ex-  
 ecution of the ordynance of Reprobati-  
 on, (that is too wyte the damnation of  
 the castawayes,) dependeth vppon synne  
 and the frutes thereof, accordyng to

Difference  
 betweene  
 Gods ordi-  
 nance & the  
 executio of  
 his ordi-  
 nance.

## Of christen questions

Joel. 13. 9.

this saying of the Prophet, thy destruction **O** Israell commeth of thy selfe. And of this ordinance of choosing some men too bee saued by grace, and of refusing o<sup>o</sup>ther some too bee damned through their owne sinnes, we know none other cause but this one, nameiy that the Lord, who is both incomparably mercifull and incomparably rightfull, will bee glorified in that wyse. He that holdes not himself contented with thys, for as muche as he seeketh some hygher thyng and some rightfuller thinge than Goddes will: he is worthely reproued by the Apostle for a bzybler.

A right popishe and worldly objection.

*Quest.* Ergo God hateth some, not for their sinnes sake, but because he listeth so too doo.

Difference betwene hating and ordaining too iust hatred.

*An.* This is a slanderous obiection. For it is certeine that God hateth no mā but for sinne: for otherwise he had hated his owne work. But it is one thing to hate, and another thing to ordeine one to iust hatred. For the cause of y<sup>e</sup> hatred is manifest, nameiy even sinne: but why God appointeth whō he listeth vntoo iust hatred, though the cause bee hid from vs, (sauinge too the ende he may bee glorified) yet

ked) yet can it not be vnrightuous, consideringe that the wil of God is the only rule of rightfulness. For if we speake of this soueraine will of God, which ordereth & disposeth the causes of all things: we must not say that a thinge ought too be rightfull befoze God should wil it: but contrarywise, that God must firste will the thyng befoze it can bee ryghtfull: which whoso considereth not, shall reason but confusedly of this matter.

*Quest.* But yet for all this, God seemeth too bee a regarder of persons if he yelde not alyke vnto all that haue done alike. For in this point all men are like, that they bee corrupted by nature spred into them from Adam.

Whither  
there be any  
accepting  
of persons  
with God.

*An.* Nay truly, it soloweth not of necessity that whosocuer yeeldeth not alike vnto like, should bee an accepter of persons: but he onely which yeldeth not alike vnto like, because he is partially moued by some circumstances that accompany the person it self: as if two men were offenders alike, & the iudge should acquit the one of them bicause he is rich, or his kinsman, or his countyman. For these be the persons that may not be re-



garded of him that wil iudge vncorruptly. But I pray you, let vs put the case, & two men bee indetted vnto you, both in like some, and both vppon like conditions. Now if of your liberalitie you forgiue the one his dette, and exact the other mans dette according too extremety of law: shall there bee any accepting of persons in this behalfe? What if some soueraine hauing a cupple that offend alike, doo of hys mere grace pardon the one mans offence, and punishe the other according to his deserts, shall there be any parciality in the matter? Say truely, if there be any fault in such dealing, it is not towarde him that is punished, but towarde him & is bozne withall, & that is but a gentle fault. Muchlesse therefore can any parciality or regard of persons be deemed to be in & case which we haue now in hand, considering how God acquiteth not the elect, but by the imputation of christs satisfaction: & if any thing may be called in question as scarce indifferent in this behalfe, me may seme to cauell rather vpon the mercy towarde the elect, thā vpon the rightfull rigor towarde the castawales. Finally to what ende is all

At this: For in order of causes, gods ordinance goeth before the very creation of mankind: onlesse thou wilt make god so vnwise a workman, as too create mankind before he had determined with himself, to what end he wold make him. And what could he see in them that as yet had no being, wherby he might be moued to determine this or y concerning them? Therfore this discourse also pertaineth not to the ordinance, but to the execution of the ordinance: wherin notwithstanding (as I sayd euen now) there can no partialtie or accepting of persons be found.

*Quest.* Dost thou not then by the terme *Rom. 9, 21* lump (which the apostle Paule vseth) vnderstand the created and corrupted mankind, wherout of God ordineth some to to honour and some to dishonour?

*An.* There is no doubt but God taketh both the sorts out of y same lump, ordaining them to contrary endes. Yet doe I say and plainly auouch, that Paule in the same similitude, mounteth vp to the said souerain ordinance wherunto euen the very creation of mankind is submitted in order of causes, & therefore much lesse doth the Apostle put the foresene

How God shapeth both the chose & the reprobates out of one lump.

## Of christen questions

corruption of mankinde befoze it. For  
firſte by the terme *Lump* there is many-  
feſtly betokened a ſubſtaunce as yet un-  
ſhapen, and onely prepared to worke  
vppon afterward. Ageyne in likening  
God too a Potter, and mankinde too a  
lump of Clay wherof beſſells are to bee  
made afterwarde, out of all doubt the  
Apoſtle betokeneth the firſte creation of  
men. Furthermoze he ſhould ſpeake  
vnproperly, too ſay, that beſſelles of  
wrath are made of that lumpe. For if  
that lumpe betokened men corrupted:  
then were they beſſells of diſhonour al-  
ready, and the potter ſhould not be ſaide  
too make them, other than ſuch as they  
had made them ſelues already.

Finally ſo ſhoulde the cauſe as well of  
the ordinance of Reprobation, as of the  
execution of the ſame ordinance (that is  
too wit of the damnation of the Repro-  
bate) bee manifeſt: for men ſhould ſee,  
it were corruption. But why then ſhould  
the Apoſtle mount vpon too that ſecret wil  
of God which is rather too bee honored  
than ſearched, if he had ſo ready an an-  
ſwere at hande, ſpecially whiche might  
carry a likelyhood of truth with it euen in  
the



the reason of man :

*Quest.* Truly thou compellest mee too agree vnto thee euen in this poynt also.

But yet this is another thinge that troubleth mee. If this ordinaunce be of necessity & vnchaungeable, as it is indeed :

to what purpose doo men disquiet them selues ? for whether they doo well, they must neuerthelesse perishe if they be ordeyned too damnation : or whither they doo yll, they shalbe saued if they bee ordeined too life. The wilfull  
& vnreasonable obiection of the  
worldlings.

*Quest.* Certainly it is a fond obiection, too surmize that thing which neuer shall noz can come to passe. For from whence coms Repentaunce and the fruites thereof : Truly euen from regeneration thorough the spirite of Christ taken hold on by faith : But trew faith is geuen to the chozen sort onely : Ergo onely the elect doo repent and geue themselves too good woorkes. The rest haue not so much as the will too thinke any thing aright, and much lesse too doo it, considering that too will aright and to doo aright commeth of Gods grace, which is peculiar only to the chozen. And therfore as sonde also is the saying of them, which holde opinion that

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that they shalbe saued if they bee chosen,  
what kynd of life so euer they giue them  
selues vnto. For as many as bee chosen,  
are the children of God, but if they bee

**Rom. 8. 14.** Gods children: then also (as the Apostle  
sayeth) they be led by Gods spirit. And  
therfore the elect truely cannot perishe:  
(for then shold gods ordinance faile, or  
else at leastwise God shold bee change-  
able), but like as they cannot perishe, so  
also are they in their seasonable time in-  
dowed with faith, and ingressed in christ,  
in whom finally they be iustified, sancti-  
fied, and glorified.

Nodes must  
the reproch  
bates perysh  
& the cause  
therof

*Que.* But yet must they needes perishe  
that are ordeined too damnation.

*Answer.*

I graunt: but yet it is bycause they  
bee sinners. For euermore betwene the  
ordynance and the execution of the ordi-  
nance there steppeth in sinne, which wil  
stoppe the mouthes of any men bee they  
neuer so captious. For what is more  
ryghtfull, than that God shold punish  
sinne? And to whom is he bounde for  
shewe mercye? Therefore I am not  
wont too maruell that anye man peris-  
sheth, but rather I maruell that Gods  
good:

goodnesse can bee so greate, as that all  
doe not perishe.

*Question.*

Bicause thou halt so often distin-  
guished the middle causes frō the ordy-  
nance that disposeth them: I would also  
haue them reherfed on eyther part.

*Answer.*

Forasmuch as God ( as it may bee The middle  
perceined by the falling out of thinges ) causes be-  
had determined from everlasting, to set tweene the  
forth his glozy cheefly in mākind, which ordināce of  
gloze consisteth partly in extendinge predestina-  
mercy, and partly in extending hatred tion and the  
ageinst sinne: he created man sound both end of it.  
within and without, & indued him with  
right vnderstanding and will, but yet he  
made him changeable. For he hymself  
beyng singularly good, coulde not create  
and wyll any euill: and yet except euill  
had entered into the world, there had bin  
no roome, neither for mercy, nor for iu-  
stice. Man therefore being changeable,  
brought himselfe and all that should bee  
borne of him in bondage of sinne and of  
Gods wrath, willingly & altogether by  
misshap as in respect of the beginning  
that sticke in man himselfe, that is too  
say



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Rom. 8. 28.  
&c.

Rom. 11. 35

Rom 9. 22.

say in respect of his own wil, albeit that it were of necessity if yee consider Gods ordinance and the sequele of the matter. From thensforth the Lorde, (according as he had determined frō everlastinge,) bzinging forth now som and then some, both so lead them forth too their appointed endes too bee glorified in them on either side; that of them in whom he wil haue his glozy too appeere by their saluation, some he remoueth out of hande too eternall lyfe as freely comprised within his couenant: and other some (whom it pleaseth him too haue too continue longer in this life,) he calleth by the effect of all woord of the Gospell, sometime earlyer and sometime later, at what time he listeth, and greffeth them into Christ, in whom he iustifieth them, sanctifieth thē, and finally rewardeth thē with eternall life. And as for y residue which are appointed too his rightfull vengeance, (for to whom is he better:) either he destroyeth them out of hande, or else patiently giving them respit (that they maye not bee altogether without taste of his goodness) either he voutsaueth not to call thē at all, or he calls them no further but too make

make them the more vnercusable. Here  
 vpon it commeth to passe, that being left  
 vpon too their owne lustes, they harden  
 themselves, vntill they haue filled vpon the  
 full measure of wickednes, and then they  
 passe away vnto iudgement. In what  
 wyse these causes of the damnation of  
 the reprobates, doo come to passe besides  
 the ordinance of God who forsaketh the  
 reprobates and deliuereth them vpon too  
 Satan and too themselves, as that the  
 whole blame both notwithstanding sticke  
 altogether in themselves: I haue shewed  
 already in befo place.

*Quest.* Then must the vessells of mercy  
 prayse the lord, and the vessells of wrath  
 blame themselves. But whither may I  
 flee for succor in the perious temptation  
 of perticular election.

*An.* Vnto the effectes whereby the spi-  
 rituall life is certainly discerned, and so  
 consequently our electiō, like as the life  
 of the bodye is perceiued by feeling and  
 mouing. For wee that walowe as yet in  
 the puddle of thys worlde, are not able  
 too lyfte vpon our selues vnto that soue-  
 reyne lyght, except wee mount vpon by  
 those steppes whereby God draweth  
 his

Remedies  
 against the  
 temptation  
 of particular  
 predestinati-  
 on.

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his chosen vnto him according to hys  
foresaid euerlasting ordinance, as who  
he hath created to his own glozy. Ther-  
fore that I am chosen, I shall perceiue  
Phil. 2. 13. first by holines or sanctification begon  
1. Ioh. 3. 10. in mee, that is to say by my hating of sin  
Ro. 8. 15. 16 and by my louing of rightuousnes. Here  
vnto I shall adde the witnes of the holy  
ghost comforting my conscience, like as  
Psal. 42. 11. David said, why art thou heauye O my  
soule, & why doost thou greue thy selfe?  
Put thy trust in the lord. Hereto pertei-  
neth the earnest minding of Gods bene-  
fites, which though it rather frayeth vs  
than comforteth vs for a time whyle we  
thinke therewithall vppon our owne vn-  
thankfulness: yet at the length it must  
needes lyft vs vp, forasmuch as therein  
are alwayes to be seene the manifest  
tokens of his free and vchangeable fa-  
therlye loue towarde vs, not shado-  
wed, but playnely expessed. Vpon this  
Sanctification and comforte of the ho-  
lye Ghost, wee gather sayth. And there-  
by we ryse vp vnto Christe, too whom  
whosoever is geuen, is of necessitie  
chosen in hym from afore all worldes,  
and shall neuer bee thrust oute of the  
doores.



poore.

*Question.*

VVhat if those witnessings be faint?

*Answer.*

Then it behoueth vs to knowe that wee bee tryed, and therfore that our sluggishnesse is then most too be found fault with. Yet withstanding our hartes must not in any wise shrink, but wee must strengthen the with those indefinite promises, and throw darts at our aduersarie again. For although the incounter of the flesh against the spirit doo comber our consciences with great doubtinges of the trewnes of our sayth, specially as oft as the spirit seemeth too quayle and in a manner too bee quite quenched: yet notwithstanding, it is certeyne, that this spirite whiche setteth it selfe true (though but faintly) against the assaults of the flesh, is the spirit of adoption, the gifte whereof is not too bee repented of. For otherwise the electe myght perishe, and they that bee once iustified myght fall away from Christ. Whereupon it wolde folowe, either that God is changeable, or that the falling out of his ordynance is uncertein, wherof

Other no  
comfortable  
remedies.

## Of Christen questions.

Wherof none of both can bee imputed to God without blasphemie.

*Quest.* But the garland is geuen to those only that holde out.

Perseuerance  
or holding  
out to the  
ende.

*An.* I graunt so. And therfore whosoever is elected craueth perseuerance and obtaineth it.

*Quest.* Think you then that the spirit of adoption is neuer shaken of?

*An.* I confesse that the spirit is now and then interrupted in soze temptations, & that the testimonies of his dwellinge in vs are oftentimes so brought a sleepe, that hee seemeth to bee quite gone from vs for a time. But yet for all that, I say he is neuer quite taken away: for needs must gods determination of sauing his seruants stand sure; and therfore when time serues, at length the mists of the flesh are chased away, and the gladnesse of the lordes sauinge health alwayes restored, which shyneth as the Sonne into the troubled consciences of the elect. Finally I say, that trewe fayth and the effectes thereof are in likewise interrupted in the elect as the powers of y mind bee hindered in them that haue the sleepe disease or in drunkenmen: in whom the

How trewe  
faith & the  
effectes of it  
are interrupted.

the soule is not taken awaye, ( for there is great oddes betwene the sleepe disease or drunkenesse and very death ) and yet that they whych haue the spirit of Adoption haue an assured pledge of eternall life. Therefore in this most dangerous incounter, the same thing wherewith Satan assaileth vs, both can and must warrant vs assured victorie. For except the spirit of adoption ( which is also the spirit of holinesse, righteousness, faith, and life ) were present in vs, there should bee no striving in vs, but sin should reygne quietly at his pleasure. For the man that is not indued with that spirit saith thus: I doo the euill that I haue a mind vnto: I do no good, nor I haue no list to do it. But the man that is regenerated, and so consequently elected, ( howbeit as yet still wrestling ), sayeth thus: I doo the euill that I wold not, & I do not the good that I wold doo. Who is mee, who shall deliuer me out of the body of this death? And in crying out in this wise, the elect person casteth hys Anchor in the very Throne of God the father, whom he beholdeth in the preached woord and in the Sacramentes. Finally when the elect

Mark too  
know an e-  
lect from a  
worldling  
vnelected or  
from a res-  
probate.  
Rom 7.13.  
Rom. 7.15.  
13.  
Rom. 7.25.



## Of christen questions

shall haue gotten the full victoꝛye in the other world, he shall say this: I doo the good that I would doo, and I doo none euill, noꝛ none I list to doo.

*Question.*

VVhat if a man neuer feele the testimonies of such spirit in himselfe?

*Answer.*

No man  
must bee  
hastely de-  
carned for a  
reprobate.

Yet must it not bee deemed that he is one of the number of the reprobates. For the lord calleth those that bee his, at what time he himself listeth. And therefore such manner of men must bee sent away too the woꝛd and the Sacramentes, where they maye heere God speaking and alluring synners vntoo hym. For although they receyue not the fruits and operacion of those thynges for a tyme: yet must they incorage themselves and also bee diligently styꝛred by by others, too continew in heeringe the woꝛd of God euen agcinst their wills: & then one tyme oꝛ other they shal obtaine that whyche the Lorde as yet deferreth, not too the intent too cast them of, but contrarywise too sharpen their desyre and earnestnesse.

*Quest.*

and aunsweres.

90

*Quest.* I would therefore that wee might talke amonge ourselues concerninge the Sacramentes also, about the which in especiallye there is nowe adayes so greate strife betweene the churches.

*An.* Truly I refuse not so to do. ~~Not~~ Withstandinge (as I thinke) we shall do that moze conueniently another time.

In the meane while, if you bee satisfied in the thinges you haue demaunded, I am very glad, and I would wish you too minde these thinges earnestly night and daye.

*¶ All honor, glory, praise, and thanks  
bee onely vntoo God the Father  
through our Lorde Iesus  
Christe. Amen.*

(.:.)

*¶ FINIS.*

